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ABSTRACT

Between 1988 and 1991, the Center for Faculty Development undertook a project to evaluate the teaching of the Introductory Course in History at American community colleges. Based upon a survey of over 100 introductory history teachers and conference discussions, it was determined that two sets of course guidelines for faculty were required, one for Western Civilization and one for World History courses, each divided into two semesters. In addition, the survey of teachers found several key issues, including a lack of commonality in the themes of Western and World History; a need for a practical alternative to courses emphasizing a superior Western culture; and a difference in conceptual approaches between Western Civilization and World History. The bulk of this report consists of course guidelines for the Western Civilization and World History courses. Separate guidelines are presented for three approaches to teaching the courses: "Chronological," a basic narrative, period-by-period course; "Sources," built around an intensive and interdisciplinary study of primary sources; and "Postholes," focusing on a close analysis of a few major historical periods. Each of the course guidelines contains: (1) detailed syllabi for both semesters; (2) course objectives; (3) suggested learning activities and discussion topics; (4) lists of primary and secondary sources; (5) sample expanded curricular guides; (6) study guides; (7) lists of recommended audiovisual materials; (8) expanded course outlines; (9) faculty reading lists; and (10) sample lectures. Other appendixes contain the original survey questions and responses and a list of task force members. (JSP)

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ED343623

COMMITTEE FOR THE INTRODUCTORY COURSE IN HISTORY 1988-1991

(CINCH)

An Overview of Its Investigations and Findings

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JC 920 143

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In the fall of 1988 the Committee for the Introductory Course in History (CINCH) received a grant from the National Endowment for the Humanities to evaluate the teaching of the Introductory Course in History at American community colleges.

The Project had five main goals at the outset:

1) To strengthen history education in the two-year college through a national effort to identify, develop, and disseminate guidelines for introductory history courses that can be adapted easily to the needs of individual institutions.

2) To facilitate the adoption or improvement of such introductory courses through the dissemination of flexible models that have been considered appropriate by a variety of institutions representative of the nation's two-year colleges.

3) To raise the awareness of faculty and administrators at two-year institutions and within professional organizations about the need for more effective introductory courses in history.

4) To identify criteria that would help deliberative bodies concerned with curriculum at two-year colleges in their efforts to define an essential core of materials and approaches that should be introduced to every student.

5) To reduce the educational inequality to which many career-track two-year college students are now subjected as a result of having inadequate introductions to the historical perspective on their world.

Four activities constituted the main work of the grantees from the spring of 1989 through the fall of 1991:

1) Gathering as much information as possible from a wide variety of two-year institutions about current practices and problems in the introductory history course;

2) Preparing a preliminary report on the basis of a survey instrument;

3) Assessing the survey's findings and the preliminary report at a specially convened Conference; and

4) The preparation of a detailed set of course guidelines and syllabi by task forces that reflected the variety of models for the teaching of introductory history courses in Western Civilization and World History.

During the summer of 1989, the CINCH Committee devised a questionnaire surveying colleagues across the country. (A copy of the text and the results of the survey is enclosed as Appendix A.) Over one hundred historians responded, with extensive information about current practices and problems in teaching the introductory course in Western Civilization/World History. Over 70 sample course outlines were submitted, from a wide variety of two-year institutions in thirty-two states. An evaluation of the results of this extensive effort of data collection from "those in the trenches" produced the following conclusions, and identified five key issues for serious discussion at a three-day Conference held at Princeton University in May 1990:

1) The lack of commonality in the themes of Western and World History in the twentieth century. There appears to be some support for the integration of the Western with the World Civilization course, but also a recognition that the general outlines followed by most traditional texts lack such flexibility.

2) Some faculty wonder whether there may be practical alternatives to a Western Civilization course that rests on the notion of the superiority of Western culture from around 1500 A.D. to the present. Is there a "coherence beyond chronology" -- i.e. a moral point of view that might serve as a "glue" for modern culture in the Western and non-Western worlds?

3) Is the difference in conceptual approach between teachers of Western Civilization and World History so great that the gap cannot be closed? It would appear from the comments of our respondents that the goals of World historians are far more general and are based on the assumption that there is no longer a prima facie case for studying one society rather than another.

4) One common point of agreement for teachers of Western Civilization and World History is that they do not know enough about the students they teach. "What do they come in with? What are they leaving with? What does society expect of us?" is the way one respondent summarized the issue. The real point of our efforts may not be pedagogy: it may be knowing better the problems of the students we teach. Many respondents agreed that the content of the introductory course must now be organized around the assumption that students have no background at all, since secondary schools give them little sense of how historical evidence is used to arrive at conclusions.

5) Related to the question of content is the issue of academic rigor. In commenting on what should be taught in the introductory course, some respondents indicated that they felt "locked in" by a two-semester sequence and are considering moving toward a three-semester sequence so that students can cover less ground, but cover it more thoroughly.

In an attempt to reach conclusions, not only about course content but also about broader issues having to do with the improvement of the Introductory Course in History, the CINCH Committee invited to the May 1990 Conference approximately two dozen historians, who had submitted some of the more innovative course outlines and suggestions, to join their deliberations.

This Conference clarified the scope and substance of our further work. The need for new guidelines and syllabi for the teaching of the Introductory Course in History was unanimously approved, as was the need for the formation of new working groups to complete the undertaking.

Conference participants also confirmed enthusiastically that:

1) Two sets of course guidelines for faculty would be required, one for Western and one for World Civilization courses, each divided into two semesters; and

2) Within each of these categories, it would be necessary to take into account the fact that there were three basic ways of teaching the introductory course: chronological, sources, and "postholes".

Accordingly, the enlarged group of participants divided itself into six task forces, each taking responsibility for one of these sets of guidelines. Revision of our budget, to reflect this new organization of the task forces, was approved in the summer of 1990 by NEH, and the groups went to work. The three overall working teams, and their chairs, were as follows (the other members are indicated in Appendix B):

A) "Chronological"

Chairs: Western Civilization: Donald Epstein
World History: Jeffrey Collins

A basic narrative course, moving rapidly from earliest times to the present, period by period.

B) "Sources"

Chairs: Western Civilization: Joan Gaughan
World History: David Berry

A course built around intensive and interdisciplinary study of primary sources.

C) "Postholes"

Chairs: Western Civilization: Sandra Loman
World History: Anthony Snyder

A course that focuses on key periods, sacrificing chronology to close analysis of a few major historical periods.

During the 1990-1991 academic year these six task forces constructed the guidelines and syllabi. The work of the six task forces was coordinated by the following five supervising members of the original CINCH committee:

Evelyn Edson, Piedmont Virginia Community College, VA
Coordinator for the three Western Civilization task forces

Nadine Hata, El Camino College, CA
Coordinator for the three World Civilization task forces

Jon J. Alexiou, Miami-Dade Community College, FL
Liaison between the Western and World Civilization task forces

Joseph C. Kudless, Raritan Valley Community College, NJ
Executive Director

Theodore K. Rabb, Princeton University, NJ
Project Director.

The six sets of materials that these task forces produced are appended, and the hope is that they will prove useful to historians teaching at two-year institutions, whose heavy teaching loads usually do not leave them time to do extensive reading and cross-preparation in the fields they teach. Since over sixty percent of the respondents to our original survey expressed interest in offering revisions of their Introductory Course in History, the syllabi that follow should respond directly to their needs.

One might further suggest (as did the Project Evaluator) that a prime virtue of these new guidelines is that "they do not seek to impose one model on the community colleges." By taking into account the diversity of the clientele (both faculty and students), the material presented here offers guidance but not prescription. On certain topics instructors may wish to combine materials or approaches from different guidelines.

These guidelines permit, and even encourage, individual choice precisely because the materials and questions are so diverse. The CINCH committee feels this is an appropriate perspective for fellow historians to take as they review our efforts and find ways of putting them into practice in their Introductory Classes in History.

APPENDIX A

QUESTIONNAIRE WITH RESULTS

QUESTIONNAIRE RESULTS

Alabama-Wyoming (3/20/90) 101 Responses from 32 states received.
Title of your introductory history course (IHC):
Western Civ (75.82%) World History (15.38%) Other (8.8%)

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1. How many years have you taught the IHC at the community college?
15.71yrs

2. Is this course a required part of the general education curriculum at your institution? Yes 32 (34.78%) No 61 (65.22%)

3. How many sections of the IHC are currently offered each semester? 564

Approximately how many sections were offered five years ago? 411
(This is an increase of 37.2%).

4. Is the IHC taught mainly: (check one on each line)
a. from a chronological 64.5 or topical 5.5 perspective
b. in one semester 9 or two semesters 74
c. in one quarter 1 or two quarters 2 or three quarters 14
d. as western civilization 75.8% or world civilization 15.4%
other 8.8%

5. Is there a brief reason why the choices in question 4 were made?
Most common (18) "Ease of transferring credits to upper division college"
Next common (11) "Tradition"
Range of choices by respondents shows no clear pattern to date.
See Addendum A for representative comments.

6. Is the IHC taught within a history department 19
or as the offering of a humanities division 8
or as the offering of a social science division 37
other ? (behavioral/social science div. 1, social science dept. 1, "polyglot div." 5), at your institution?

7. Which of these major topics of the IHC are covered in your course? Please also mark those which you consider particularly effective with a 'Y' and those which you consider not effective with an 'N'.

	'Y'	'N'		'Y'	'N'
political history	52	9	social history	49	6
economic history	42	11	intellectual history	45	12
history of art	21	21	religious history	52	8
history of science	23	17	history of technology	20	14
comparative history	19	10	diplomatic history	20	14
family history	13	11	history of women	21	14
hist.of pop. culture	13	12	demographic history	7	12
labor history	13	9			

Three highest y/n responses above are in bold face.
Y or N responses not given by 24 respondents.

Questionnaire, Page 2

8. Please state briefly why the effective topics seem successful, and the ineffective ones unsuccessful. Responses Inconclusive. Should be discussed with faculty invited to the May 17-19th conference.

9. Are major topics included that are not listed in question 7? Responses inconclusive. Some useful ideas were generated by mailing Ted Rabb's paper in January 1990 to the respondents from the initial questionnaire.

10. Explain briefly how you think either specific topics or the course as a whole could be improved. To be discussed at the May 17-19 conference.

11. Do you and the students feel at the end of the course: (check one on each line)
a. that history is fragmented 7 or offers a coherent story 67
b. that history is relevant 71 or irrelevant to today's concerns 4
c. that history is factual 8 or helps us think & understand better 58

If you consider any of these questions inappropriate, or if you believe you would answer differently than your students, please explain. Question 11-c appeared to raise an inappropriate selection between two items that were not necessarily mutually exclusive.

12. How are the required texts and/or readings chosen for the course?
Individual decision 54 Departmental decision 26 Other ___
Not answered 1

Please explain.

13. Is there a particular emphasis on the use of:
primary sources 19 secondary sources 31 both 16 nothing except text 11
Please explain. See Addendum B.

14. Is the use of audio visual material essential to the course? ____
If so, please give examples of material used.
document.video tapes 28 slides 19 feature films 12 other 12
helpful, not essential 17 none used 23 not answered 4

15. Is grading based on (please indicate rough percentages):
class discussion 8.5% (25 resp.) papers 18.9% (35 resp.
essay exams 53.2% (50 resp.) multiple choice exams 60% (34 resp.)
30 respondents did not indicate percentages
Explain if you would like to change this structure. See Addendum C

16. Would you be willing to experiment with a new course outline or elements of a new introductory western/world history course?
Yes 63 No 5 Not sure 20 Not answered 12

Kindly send us your reaction to this questionnaire as soon as possible. Include a copy of your course syllabus or course outline and any other descriptive materials that you think might help explain how your introductory history course works.

APPENDIX B

TASK FORCE MEMBERS

TASK FORCES AND COMMITTEE MEMBERS OF THE
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Key

A - Chronological: Comprehensive Narrative Course
B - Sources: Survey Course emphasizing Primary Texts
C - "Posthole": Course focusing on Major Moments
* - Member of CINCH committee

APPENDIX C

COURSE GUIDELINES (6)

WESTERN CIVILIZATION
SYLLABUS
PART I

FOR THE COMMITTEE ON THE INTRODUCTORY COURSE IN HISTORY (CINCH)
1990-1991

Prepared by:

Donald Epstein
Marlette Rebhorn
Shirley Wilton

1. ANCIENT EMPIRES
2. GREEK CITY STATES
3. ROME
4. EARLY CHRISTIANITY
5. EARLY MEDIEVAL PERIOD WITH EXPANDED CURRICULAR GUIDE SAMPLE
6. HIGH MIDDLE AGES
7. THE RENAISSANCE
8. THE REFORMATION

FIRST SEMESTER SYLLABUS

UNIT ONE ANCIENT EMPIRES

Objectives: Students should understand

1. The political, social, economic and cultural characteristics that define a "civilization."

2. The development of the distinct civilizations of ancient Egypt and Mesopotamia.

3. The central role of religion in shaping the ancient world.

4. The development, through the history of the ancient Hebrews, of monotheism and a new concept of moral obligations.

Learning Activities

Compare examples of cuneiform and hieroglyphics
Art museum slides of Sumerian and Egyptian statues
Study maps of ancient Israel (Grant, Michael, Ancient History Atlas, Macmillan 1971)
Sketch and compare ziggurat (temple mount) and pyramid (tomb)
Use slides of Tutankhames's tomb (Metropolitan Museum, NYC exhibit)

Primary Sources:

Book of the Dead
Code of Hammurabi
Epic of Gilgamesh
Genesis 1-22, Exodus 1-20
Isaiah 1-10

Secondary Sources:

Cottrell, L., The Warrior Pharaohs (1968)
Kramer, S.N., The Sumerians (1963)
Orlinsky, H.M., Ancient Israel
Saggs, S., The Greatness That Was Babylon (1965)

UNIT TWO GREEK CITY STATES

Objectives: Students should understand

1. The probable connections between ancient Egypt, Minoan culture and Mycenean history with the classical Greeks.
2. The unique development of the Greek polis, shaped by geography, military necessity, and Homeric values of individualism.
3. The importance of the Persian Wars as a contest between Occidental and Oriental cultures.
4. That Athens and Sparta, distinctly different in governmental institutions and cultural achievements, were alike in being male-oriented, military based societies.
5. The relevance of Thucydides' assessment of the causes and conduct of the Peloponnesian War between Athens and Sparta.
6. The humanistic perspective behind the "classical" achievements in drama, philosophy, sculpture, architecture.

Learning Activities

Mix and match list of Greek and Roman deities
Museum slides of stages of development of Greek male sculpture
Sound film strip: "Parthenon" Great Works of Art, Warren Sloat 1970
Maps of Persian/Peloponnesian wars (Grant, Ancient History Atlas)

Primary Sources:

Aristotle, The Politics (Three Forms of Government)
Herodotus, The Persian Wars
Plato, The Republic (Allegory of the Cave)
Thucydides, The Peloponnesian War (Perikles' Funeral Oration)

Secondary Sources:

Blegen, Carl, W., Troy and the Trojans (1963)
Cantarella, Eva, Pandora's Daughters: The Role and Status of Women in Greek and Roman Antiquity (1981)
Chadwick, John, The Mycenean World (1976)
Chadwick, John, The Decipherment of Linear B (1970)
Finley, M.I., The World of Odysseus (1965)
Hopper, R.J., The Early Greeks (1976)
Pomeroy, Sarah, Goddesses, Whores, Wives, and Slaves (1975)
Snodgrass, A.M., The Dark Ages of Greece (1972)

UNIT THREE ROME

Objectives: Students should understand

1. That the Roman city state differed from the Greek polis, in its concept of a patriarchal family and state.
2. The Resiliency and flexibility of Republican institutions during the expansion of Rome over the Mediterranean.
3. The causes of the transformation of the Roman state into military rule, which culminated in the dictatorship of Julius caesar.
4. The Augustan reforms, and the successful restructuring of the Roman state into a world government, based on urbanized centers of Roman administration and culture.
5. The failure, over the third century, of the economy and the social order, leading to the changes made by Diocletian and Constantine in the Late Empire.

Learning Activities

Excerpts from the Twelve Tables of Roman Law, including the "Patria Potestas" or patriarchal power.
Museum slides of Roman portraits, architecture
Use of David Macaulay's City (Houghton Mifflin 1970) for sketches of urban development
Article: "Murderous Games" by Keith Hopkins, History Today June '83.

Primary Sources:

Livy, History of Rome (Story of Cincinnatus)
Suetonius, Lives of the Twelve Emperors (Julius Caesar)
Tacitus, Annals
Virgil, Aenead

Secondary Sources:

Auguet, R., Cruelty and Civilization: The Roman Games (1972)
Balsdon, J.P. V. V., Life and Leisure in Ancient Rome (1969)
" , Roman Women (1962)
Brunt, P.A., Italian manpower, 225 B.C. to A. D. 14 (1968)
Brunt, P.A., Social Conflicts in the Roman Republic (1971)
Grant, Michael, The Twelve Caesars (1975)
MacMullen, Ramsey, Corruption and the Decline of Rome (1988)
Scullard, H.H., From the Gracchi to Nero (1971)
Walbank, F.W., The Decline of the Roman Empire in the West (1969)
Williams, Stephen, Diocletian and the Roman Recovery (1985)

UNIT FOUR EARLY CHRISTIANITY

Objectives: Students should understand

1. How the development of Christianity reflected the contemporary religious climate in the anxiety-prone third century.
2. How Christianity developed out of Judaism and the importance of the Jewish revolt 66-70 A.D.
3. How the church adopted Roman political institutions of the late empire in shaping the papacy.
4. That the writings of the Church Fathers and the development of monasticism would lay the foundations of Medieval Christianity.

Learning Activities

Museum slides: early Christian representations of Jesus as young philosopher, beardless
Maps (Grant, Ancient History Atlas) Judaism in Roman Empire and expansion of Christianity in Roman Empire

Primary Sources

The Gospel According to St. Matthew (NT)
Acts 9:1-22

Secondary Sources

Herrin, J., The Formation of Christendom (1987)
Klausner, J., From Jesus to Paul (1979)
Lane, R., Pagans and Christians (1987)
MacMullen, R., Christianizing the Roman Empire (1984)
Meeks, W., The First Urban Christians (1983)
Rosenberg, R, Who Was Jesus (1986)
Sandmel, S., Judaism and Christian Beginnings (1978)
Vermes, G., Jesus and the World of Judaism (1983)
Wilken, R.L., The Christians As the Romans Saw Them (1984)

UNIT FIVE EARLY MEDIEVAL PERIOD

Objectives: Students should understand

1. The relative size and comparative political character of the Islamic, Byzantine and Frankish territories.
2. How Charlemagne's policies shaped the new European society and created the idea of "Christendom"
3. The impact of the Viking incursions on developing Europe.
4. How feudalism operated as a political system to empower the warrior elite.
5. How manorialism provided the economic base on which the nobility and church rested.
6. How the Gregorian Reform era increased the social controls exercised by the church, and enabled the papacy to challenge the feudal lords in the political sphere through the Investiture Controversy, marriage laws, crusades etc.
7. The origins of a small but significant "middle class' in the medieval social order, due to the revival of towns and trade.
8. The influences of church teachings and the social and economic conditions that defined the status of women in the middle ages.

Learning Activities

Video: "Charlemagne: Holy Barbarian"
Visuals: Viking ships, maps of Viking routes
Drawing or visual of medieval manor, motte and bailey castle plan of monastery (St. Gall, for example)
Museum slides: Book of Hours of Duc de Berry or other mms.
Medieval "mappa mundi" compared to modern map crusades.
Sound film strip: "Towns and Trade"
Excerpts: Feudal oaths
Papal statements of supremacy ("two swords" etc.)
Video: "Women workers of the Middle Ages" University of Wisconsin

Primary Sources:

Einhard, Life of Charlemagne

Secondary Sources:

Boswell, John, The Kindness of Strangers (1988)
Duby, Georges Male Middle Ages (1988)
" , editor, A History of Private Life Revelations of the Medieval World(1988)
" , The Three Orders: Feudal Society Imagined (1980)
Goody, Jack, The Development of the Family and Marriage in Europe (1983)
Grimpel, Jean, The Medieval Machine: the Industrial Revolution of the Middle Ages (1976)
Herlihy, David, Medieval Households (1985)

Keen, Maurice, Chivalry (19840
Kelley, Amy, Eleanor of Aquitaine and the Four Kings (1950)
Le Goff, Jacques, The Birth of Purgatory (1981)
Labarge, Margaret, A Small Sound of the Trumpet (1986)
Ladurie, Emmanuel Le Roy, Montaillou (1979)
Power, Eileen, Medieval Women (1975)
Wemple, Suzanne, Women in Frankish Society (1981)
White, Lynn, Medieval Religion and Technology (1978)

UNIT SIX HIGH MIDDLE AGES

Objectives: Students should understand

1. How the development of royal institutions of government challenged both feudal nobles and church.
2. That the foundations of western democracy can be traced to the Norman Conquest and the concept of "rights" in Magna Carta.
3. The influences on families, women and the social order which came with the guild system of production in the towns.
4. The popular piety of the high middle ages as expressed in the Franciscan movement and the cult of the Virgin Mary.
5. The development of ideas of chivalry in the upper class.
6. The importance of cathedral architecture as an expression of medieval values, and the importance of the universities as the basis for modern structures of higher education.
7. The impact of the Black Death and the disastrous warfare of the fourteenth century on medieval social and cultural values.

Learning Activities

Sound film strip: "Bayeux Tapestry" Great Works of Art, (Sloat)
Slides: Giotto's life of St. Francis
Slides: medieval representations of Virgin Mary
PBS video: David Maculay's "Cathedral"

Primary Sources:

St. Thomas Aquinas, Summa Theologica
St. Francis of Assisi, Cantilcles

Secondary Sources:

Bennett, Judith, et. al., Sisters and Workers in the Middle Ages (1989)
Bynum, Caroline Walker, Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women (1987)
Holt, J.C., Magna Carta (1965)
Mayer, Hans Eberhard, The Crusades (1972)
Mollat, Michel, The Poor in the Middle Ages (1986)
Petit Dutaillis, Charles, The Feudal Monarchy in France and England from the Tenth to the Thirteenth Century (1964)
Seward, Desmond, Henry V. The Scourge of God (1988)
Warner, Marina, Alone of All Her Sex: the Myth and the Cult of the Virgin Mary (1983)
Warren, W.L., Henry II (1973)
Williams, S., The Gregorian Epoch: Reformation, Revolution, Reaction? (1964)

UNIT SEVEN THE RENAISSANCE

Objectives: Students should understand

1. How the wealth and political independence of the Italian towns fostered development of new techniques of warfare, finance, and diplomacy.
2. How the wealth of the Italian city states produced a new art and literature which reflected the humanism of the period.
3. Technological advances, such as the printing press and the caravel accelerated the spread of Renaissance ideas and the expansion of Western power across the globe.

Learning Activities

Renaissance portraits: museum slides: Federigo daMontefeltro etc.
PBS video: Bill Moyers, "Florence"

Primary Sources:

Boccaccio, The Decameron
Dante, Inferno
Machiavelli, The Prince

Secondary Sources:

Braudel, Fernand, The Structures of Everyday Life, Civilization and Capitalism, 15th-18th Century, Volume 1 (1979)
Chartier, Roger, Editor, A History of Private Life: Passions of the Renaissance (1989)
Davis, Natalie Zemon, The Return of Martin Guerre
Hale, J.R., War and Society in Renaissance Europe, 1450-1620 (1985)
Ginzburg, Carlo, Night Battles, Witchcraft and Agrarian Cults in 16th and 17th Centuries (1966)
" , The Cheese and the Worms
Ladurie, Emmanuel Le Roy, Carnival in Romans (1979)
Levack, Brian, The Witch-Hunt in Early Modern Europe (1987)
Macfarlane, Alan, Marriage and Love in England 1300-1840 (1986)
Ozment, Steven, When Fathers Ruled: Family Life in Reformation Europe (1983)
Parry, J.H., The Age of Reconnaissance (1963)
Pollock, Linda, Forgotten Children: Parent-Child Relations from 1500-1900 (1983)
Ruggiero, Guido, The Boundaries of Eros: Sex Crime and Sexuality in Renaissance Venice (1985)

UNIT EIGHT THE REFORMATION

Objectives: Students should understand

1. The widespread dissatisfaction with the Renaissance papacy
2. How the Lutheran reformation was supported by the political and economic interests of the rulers of North Europe.
3. Calvin's ideas about self-government, and how this affected changes in Holland, England and the new world of New England.
4. That the reaction of the Catholic church was both counter-reformation and Catholic-reformation.
5. That the religious wars of the sixteenth and seventeenth centuries were political rivalries and economic conflicts as well as religious.

Learning activities

Museum slides: Holbein's portraits of Henry VIII and the English court
Pieter Brueghel's "world theatre" paintings
El Greco's "Dream of Philip II"

Primary Sources:

Luther, M., Address to the Christian Nobility of the German Nation

Secondary Sources:

Hoskins, W.D., The Age of Plunder: The England of Henry VIII, 1500-1547 (1976)
Jensen, De Lamar, Reformation Europe: Age of Reform and Revolution (1981)
MacCaffrey, Wallace T., Queen Elizabeth and the Making of Policy, 1572-1588 (1981)
Mattingly, G., The Armada (1959)
Ozment, Steven, The Reformation in the Cities (1975)
Salmon, J.H.M., The French Wars of Religion: How Important were the Religious Factors?
" , Society in Crisis: France in the Sixteenth Century (1976)
Soman, Alfred, The Massacre of St. Batholomew's Day: Reappraisals and Documents (1974)
Werham, R., Before the Armada: The Emergence of the English Nation, 1485-1588 (1972)

Early Medieval Period - Expanded Curricular Guide

Objectives - Students should understand:

1. How the Carolingian Renaissance provides a temporary respite in European chaos.
2. How Feudalism operates as a political system to empower the warrior - elite.
3. How manorialism functioned as an economic support to the feudal elites such as warriors and clergy.
4. How the church struggled to take power by controlling marriage and by the investiture controversy.
5. how the medieval church and chivalry helped shape western attitudes towards women and how women reacted.
6. How the spectacular rise of a powerful Islamic empire challenged Europe and produced the Crusades.

Unit V Syllabus: Early Medieval Period

Overview

The eastern empire at Constantinople made one more attempt to reconquer the West. Failing, they retreated to the East where they kept ancient learning, from the original Greek Bible to the elevated status of emperor, "on reserve" until western Europe would discover it following the crusades. By the 8th century, Europe had repulsed the Muslim threat as well. Cut off now from a hostile East, the cradle of civilization, Europeans developed their own peculiar culture under Charlemagne. They suffered a severe setback in the Viking invasion, but then slowly began to rebuild, reaching an apex in the High Middle Ages of the 12th and 13th centuries, symbolized by the crusades and Gothic cathedrals.

Political developments

The main issue facing the Middle Ages was who had power and over whom. Charlemagne's empire, acquired through his military skill, was validated by the pope, but the question remained of who really controlled it, the king who had amassed the land or the church which had given him the "deed" to the property. Without adequate bureaucracy and transportation infrastructure, however, and faced with foreign invasion, Charlemagne's empire collapsed soon after his death, leaving the question of control unanswered. Gradually, this empire was replaced by feudalism which reorganized Europe as a series of personal relationships secured by oaths, and which served to empower the warrior elite so necessary in defending Europe against the Viking and Magyar invasions. In an age in which sheer survival depended on military might, nobles held the upper hand. Manorialism as an economic system further served to support feudal elites.

However, as peace broke out in the 11th century, the church under Gergory finally tried to enforce its doctrine of supremacy which it had long held without effect. The Investiture Controversy thus produced hopelessly divided the Holy Roman Empire, thus delaying the unification of Germany, produced a struggle between the royal and ecclesiastical powers in England, and cemented the strong alliance between the king and the papacy in France. By the turn of the century, the church launched the crusades in part to legitimize its claim to authority over secular rulers.

Objectives: for political developments

1. Identify the main achievements of Charlemagne's reign and tell what happened at his death.
2. Show the achievements of the Carolingian Renaissance.
3. Explain how feudalism developed and how it sometimes differed from the idealized version.
4. Explain what the gregorian revolution was.
5. Explain what the Investiture Controversy was and how it was resolved.

Learning Activities:

Examples of written feudal contracts and a chart of the feudal hierarchy can by juxtaposed to written theories of the church, namely the Gelasian theory of the "two swords" and innocent III's theory of the "sun and moon", along with a chart of the hierarchy within the church. The idea of kingship can be visually illustrated with pictures, such as that of Otto III, which show crowned kings supported by barons and bishops.

Social Structures

As peace broke out in Europe in the 10th century, something had to be done with the unemployed warrior: he was to be "civilized" through chivalry which dramatically changed the view of women from the misogynistic church view of " the fallen daughters of Eve" to the elevated arbiter of taste and love envisaged as the chivalric model. The medieval church had condemned marriage as at most a second best alternative to celibacy, and had striven to make marriage (as well as adoption, divorce, and the like) as difficult as possible, thus reducing the number of potential heirs and causing people to leave their property to the church.

Physical changes in Europe from the 10th to 14th centuries created a healthful environment, relatively free of war and endemic disease. The population growth this produced was further aided by major changes in agriculture, including the three field system, heavy plow, and horseshoes. It was this bustling society which was cut down by the Black Death and the 100 Years War.

Objectives:

1. Show how the concepts of chivalry sought to deal with a changing medieval world.
2. Describe the physical changes in Europe from the 10th to 14th centuries.
3. Describe developments in medieval agriculture.
4. Discuss how the medieval church regarded marriage and why.
5. Describe how the family was organized during the Middle Ages.
6. Describe the hierarchial nature of medieval society: those who pray, those who fight, those who work.
7. Show how women of every class were regarded as different from men, and given different duties and social roles.

Learning Activities:

The life of the nobility can be approached from various directions. Chivalry has its two aspects of medieval knighthood and medieval romance. Lynn White Jr's MEDIEVAL RELIGION AND TECHNOLOGY contains fascinating examples of the technology of warfare ...... The life of Eleanor of Aquitaine can serve to illustrate the development of courtly love...(also see David Herlihy's "When Knighthood Was in Flower" reprinted in Annual Editions, Fifth ed.)

A survey of peasant life in the Middle Ages can begin with a visual representation of a manor, such as is found in most textbooks. Lynn White Jr. is again useful in explaining the agricultural technologies, slides of peasant life are readily available, and, to discuss women of the working classes, the subject of marriage can be brought in with materials from social historians such as Duby etc...

Cultural Achievements

Romanesque architecture in its heavy towers, small windows, etc. reflected the preurban, militarily vulnerable society which produced it. As peace broke out, new stylistic developments which had been used sporadically before, were now gathered into a new architectural style associated with the booming new middle class in towns. Sneeringly called the gothic in the Renaissance, this new architecture established France as the cultural leader of the period--and produced rivalry among the various towns. Almost all these new cathedrals were dedicated to the Virgin, as the church responded to chivalry's elevation of women and their important place in medieval society. Popular piety was further served by the Fransican movement of the 13th century which was further developed by various mystic women like St. Catherine of Siena.

The security these cathedrals represented was shaken to its core by the Black Death, and the rivalry already evident between towns become more generalized and deadly in the 100 Years War.

Objectives: for cultural achievements

1. Characterize Romanesque architecture.
2. Characterize Gothic architecture.
3. Explain the social and political significance of the Gothic cathedral.
4. Identify the women mystics of the period and explain their thought.

Learning Activities:

For the Christian view of the universe, nothing serves so well as Dante's conception, a chart of which has been published by Scientific American in its 1978 publication on "Cosmology". This drawing of the structure of the world can be used to demonstrate the hierarchy of knowledge as taught in the university. A visual representation of a "mappamundi" or medieval world map showing the three known continents of Europe, Asia, and Africa arranged around a "T" formed by the Mediterranean, Nile and Black Sea gives a clear idea of the restricted worldview of the Middle Ages, and the limits of knowledge of the physical world. Articles on student life in the Middle Ages can be found....(I use an article by Richard Southern "Our Ends by Our Beginnings Know" which was published in OXFORD TODAY, 1989)

A fifteen minute sound filmstrip on Cologne Cathedral, the tallest building in the world until the twentieth century offers a clear example of a great gothic church. However there are many visuals available on medieval cathedrals, including the video based on David Macaulay's book, and the program by Robert Mark of Princeton University on the construction techniques used and developed from town to town. A drawing of the floor plan of the cathedral can illustrate, again, the medieval hierarchy in society by showing the place of the third estate in the great nave, the use of the transcept by nobility, and the right of the clergy to inhabit the choir.

Objectives:

1. Explain where the Black Death came from and why it spread so fast.
2. Identify the effects of the Black Death on European society.
3. identify the causes of the 100 Years War.
4. Identify the early battles won by the English and assess their significance.
5. Explain how and why Joan of Arc turned the tide of battle against the English.
6. Discuss the results of the war in France and England.

Primary Sources:

Joan of Arc: By Herself and Her Witnesses (1969 ed. Regine Pernoud
St. Thomas Aquinas, Summa Theologica
St. Francis of Assisi, Cantilcles

Secondary Sources:

Barnie, J., War in Medieval Society: Social Values and the Hundred Years War (1967)
Byrum, Caroline, Holy Feast: Holy Fast (1987)
Cartwright, F.F., Disease and History (1972)
Holt, J.C., Magna Carta (1965)
Mayer, Hans Eberhard, The Crusades (1972)
McNeill, W.H., Plagues and People (1976)
Sayles, G.O., The King's Parliament of England (1974)
Warner, Marina, Alone of Her Sex (1983)
Warren, W.L., Henry II (1973)

WESTERN CIVILIZATION
SYLLABUS
PART II

FOR THE COMMITTEE ON THE INTRODUCTORY COURSE IN HISTORY (CINCH)
1990-1991

Prepared by:

Donald Epstein
Marlette Rebhorn
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1. SEVENTEENTH AND EIGHTEENTH CENTURY EUROPE
2. SCIENTIFIC REVOLUTION AND ENLIGHTENMENT
3. THE FRENCH REVOLUTION AND NAPOLEON
4. THE CONGRESS OF VIENNA AND AGE OF CONSERVATION
5. THE INDUSTRIAL REVOLUTION WITH EXPANDED CURRICULAR GUIDE SAMPLE
6. NATIONALISM AND IMPERIALISM
7. WORLD WAR I
8. THE RUSSIAN REVOLUTION
9. THE RISE OF FASCISM IN EUROPE
10. WORLD WAR II AND THE HOLOCAUST
11. THE COLD WAR
12. THE SOCIAL HISTORY OF WOMEN IN THE 19TH AND 20TH CENTURIES
13. THE MIDDLE EAST

SECOND SEMESTER SYLLABUS

UNIT ONE: SEVENTEENTH AND EIGHTEENTH CENTURY EUROPE

OBJECTIVES: Students should understand

1. The means by which a model of absolute monarchy was created in the France of Louis XIV.

2. How the monarchs of Austria, Prussia and Russia attempted to follow the french model, the how England created an alternatives to absolutism by limiting the power of their monarchs.

3. How the royal armies and methods of warfare enabled the kings of Europe to establish a balance of power among the five principal nation states.

4. That the art and music of the eighteenth century reflected the dominance of royal courts and aristocratic audiences.

Learning activities

Filmstrip of slides of Versailles
Visuals on infantry, cavalry, weapons and maneuvers from the plates to the Great Encyclopedia of Denis Diderot.
Examples of rococo art and decoration

Ashley, M., Charles II (1971)
Hill, C., God's Enlishman (1972)
Massie, R., Peter the Great (1986)
Wolfe, J., Louis XIV (1968)

UNIT TWO: SCIENTIFIC REVOLUTION AND ENLIGHTENMENT

Objectives: Students should understand

1. How the medieval paradigm of the geocentric universe was replaced by a new understanding of the heliocentric universe in the work of Copernicus, Kepler, Galileo and Newton.
2. The relation between the new physics and deism in religious thought, the social contract in political theory, capitalist economics, and tolerance and justice in social theory...in other words, how the Enlightenment followed the new science.
3. That the intellectual ferment over the "rights of man" did not include women, propertyless males, or slaves.
4. That the 'enlightened despots' of Europe were only partially successful in carrying out rational reforms.

Learning activities

Film strip or video on the Scientific Revolution
Quotations from Voltaire, excerpts from Rousseau etc.
Slides or reproductions from the Great Encyclopedia showing printing, manufacturing, carpentry or other "arts and trades"

Primary Sources:

Locke, J., The Second Treatise on Civil Government
Rousseau, The Social Contract
Voltaire, Candide

Secondary Sources:

Darnton, R., The Great Cat Massacre (1985)
Gay, P., The Enlightenment (1977)

UNIT THREE: THE FRENCH REVOLUTION AND NAPOLEON

Objectives: Students should understand

1. The social changes, economic conditions and intellectual ferment that led to the French Revolution of 1789.
2. The pattern of revolution, from moderate reforms to radical violence, which was evident in the events of 1789-94.
3. The significance of warfare as the mover of events and the reason for the rise of Napoleon as national hero.
4. The restructuring of French institutions by Napoleon to satisfy the aims and aspirations of the bourgeoisie.
5. The operation of balance of power politics in creating the Third Coalition and assuring the defeat of Napoleon.

Learning activities

Sound film strip: The French Revolution, parts I and II
Museum slides: paintings of Jacques Louis David
Maps of Napaoleonic Europe
Excerpts from Olympe de Gouges' "Declaration of the Rights of Woman and the Citizeness"

Primary Sources:

Declaration of the Rights of Man and of Citizen

Secondary Sources:

Hunt, L., Politics, Culture, and Class in the French Revolution (1984)
Kelley, L., Women of the French Revolution
Lefebvre, G., The Coming of the French Revolution (1947)
Schama, S., Citizens (1989)
Thompson, D., Napoleon (1952)

Visuals:

J.L. David's Paintings of Revolution and Napoleon

UNIT FOUR: THE CONGRESS OF VIENNA AND AGE OF CONSERVATION

Objectives: Students should understand

1. How Metternich's policies restored the balance of power in Europe.
2. The meaning of nineteenth century liberalism and nationalism as protest movements against the prevailing conservative politics.
3. How Romanticism furthered the revolutionary appeal of both liberalism and nationalism and led to the upheavals of 1848.

Learning activities

Museum slides: Delacroix "Liberty leading the people"
Gericault "Raft of the Medusa"

Primary Sources:

Mill, J.S., On Liberty

Secondary Sources:

Kissinger, H., A World Restored (1973)
Palmer, A., Metternich (1972)

UNIT FIVE: THE INDUSTRIAL REVOLUTION

Objectives: Students should understand

1. That the industrial revolution was the break from a past in which natural sources of energy provided power, to the present dependence on energy from steam, petroleum, electricity and nuclear power.
2. Why political, social and economic conditions in England encouraged entrepreneurship and the development of new means of production and transportation.
3. The alterations in the social structure which resulted from a new population of factory workers and a new class of factory owners and businessmen.
4. That the lives of women changed dramatically, whether factory workers, domestic servants, or middle class women limited by the "cult of domesticity."
5. The various solutions proposed by nineteenth century liberals, socialists and labor unionists to the "condition of the working class: as industrialism progressed and urbanization developed without planning.

Learning activities

List of 18th century inventions from "Great Ages of Man" Time/Life Books.
Maps showing railroad systems in various countries
Excerpts: Sadler report, Engles' "Condition of Working Class"
Marx - Communist Manifesto
Visuals: Crystal Palace exhibit
Museum slides: Victorian narrative paintings - ideal of womanhood.

Primary Sources:

The Sadler Report
Darwin, C., Origins of the Species
Marx, K., The Communist Manifesto

Secondary Sources:

Gay, P., Bourgeois Experience (1984)
Irvine, D., Apes, Angels, and Victorians (1955)
Osbourne, D., The Silent Revolution (1970

Visuals:

Industrial architecture, the Crystal Palace, railroad bridges, and canals.

UNIT SIX: NATIONALISM AND IMPERIALISM

Objectives: Students should understand

1. How Cavour and Bismarck, through astute diplomacy and an understanding of the force of nationalism as a popular ideal, unified Italy and Germany.
2. How industrialism aided the development of new nations, and created a new balance of power in Europe.
3. How nationalism and industrialism supported the policies of imperialism in the governments of England, France, the United States, and eventually, after 1890, in Germany.
4. That new scientific theories, especially Darwin's work, fostered extreme ideas of "social Darwinism."
5. The world-wide extent of European domination in Africa, Asia and South America.

Learning activities

Excerpts from D. Headrick, "Tools of Empire" linking technology with phases of colonialism
Maps of Africa, Asia etc.
Quotations: various racist, imperialist speeches

Primary Sources:

Burton, R., The Nile Basin
Chamberlin, H.S., The Myth of the 19th Century

Secondary Sources:

Field, G., Evangelist of Race (1981)
Headrick, D., The Tools of Empire (1981)
Mintz, J.W, Sweetness and Power (1985)
Packenham, T, The Boer War (1979)
Parry, J.H., Trade and Dominion (1971)
Rotberg, R., The Founder (1988)
Smith, D.M., Garibaldi (1970)
Taylor, A.J.P., Bismarck (1955)

UNIT SEVEN: WORLD WAR I

Objectives: Students should understand

1. That the "Great War" came as a result of nationalism and imperialist rivalries, and expanding militarism.
2. Failures in diplomacy and weaknesses in the alliance system led to war.
3. The horrors of trench warfare, the unexpected length of the war, and the devastation of the European countries had profound effects on the psychology of Europeans, and Americans.
4. The failure of the diplomats of the Versailles Treaty to construct conditions for peaceful recovery in Europe.
5. The change in status of women as a result of "total war" economics.

Learning activities

Maps of the campaigns of World War I
World War I poetry: Wilfred Owen etc.
Description of trench warfare: "Social History of the Machine Gun"

Primary Sources:

Remarque, E.M., All Quiet on the Western Front
Wilson, W., Fourteen Points

Secondary Sources:

Ellis, J., The Social History of the Machine Gun (1986)
Fischer, F., Germany's Aims in the First World War (1967)
Tuchman, B., The Guns of August (1962)

UNIT EIGHT: THE RUSSIAN REVOLUTION

Objectives: Students should understand

1. That the revolution began with the failure of the Czarist regime and defeat in warfare, eight months before the Communists seized power.
2. How Lenin adapted Marxist theory to justify the Bolshevik October Revolution.
3. The extent of the disparity between the utopian claims of Communist programs and the actual disasters brought to Russia by Lenin, Trotsky, and Stalin.
4. How "Bolshevism" was perceived as a threat to peace and property in Europe and America.

Learning activities
Film strip or video about the Russian Revolution

Primary Sources:

Kerensky, A., Russia at the Turning Point
Lenin, V., State and Revolution
Reed, J., Ten Days that Shook the World

Secondary Sources:

Conquest, R., The Harvest of Sorrows (1986)
Pipes, R., The Russian Revolution (1990)

UNIT NINE: RISE OF FASCISM IN EUROPE

Objectives: Students should understand

1. How Mussolini in Italy created the first fascist regime through use of nationalist propaganda, militarism, and political action.
2. That Hitler added racial doctrines and created a totalitarian regime in the Nazi state.
3. That fascism in Spain led to civil war and a "crisis of conscience" in international relations.

Learning activities

Slides on Nazi Germany from Imperial War Museum, London
Museum slides: Max Beckmann's "Departure of the King" from MOMA
Picasso's "Guernica"
Excerpts from Mein Kampf

Primary Sources:

Hitler, A., Mein Kampf

Secondary Sources:

Fest, J., Hitler (1974)
Smith, D.M., Mussolini (1975)

Visuals:

Picasso's Guernica and other protest paintings.

UNIT TEN: WORLD WAR II AND THE HOLOCAUST

Objectives: Students should understand

1. That the failure of the League of Nations in the face of aggressive acts by Japan, Italy and Germany was a major cause of war.

2. That the war in Europe was basically a struggle between Germany and Russia for hegemony, and that the turning point in this struggle was the battle for Stalingrad.

3. The importance of air power, and the strategy of destroying cities and civilian populations as the essential character of this war, culminating in the development of the atom bomb.

4. The official and methodical policy of genocide carried out by the Nazi government in the attempt to destroy European Jewry.

Learning activities

Maps of the campaigns of World War II

Video on Nazi Germany and the Holocaust - "The World at War - Genocide" and "The Rise and Fall of the Third Reich" Time/Life Films.

Primary Sources:

Churchill, W., The Second World War (1948-53)
Mowat, F., And No Birds Sang (1979)
Wiesel, E., Night (1969)

Secondary Sources:

Dawidowicz, L., The War Against the Jews (1974)

UNIT ELEVEN: THE COLD WAR

Objectives: Students should understand

1. How the terms of the Yalta agreement were influenced by the growing rift between Stalin's Russia and the other allies.

2. How America's decision to adopt a policy of containment determined the course of events during the Cold War.

3. The causes and consequences of European economic recovery.

4. The emergence of a "Third World" of undeveloped nations and a new balance of power in the world, and new areas of crisis in the global scene.

Primary Sources:

Gorbachev, M., Perestroika
Khruschev, N., 1956 Speech to 20th Party Congress
Solzhenitsyn, A., One Day in the Life of Ivan Denitsovitch

Visuals:

Solzhenitsyn's "One Word of Truth" (video)

UNIT TWELVE: THE SOCIAL HISTORY OF WOMEN IN THE 19TH and 20TH CENTURIES

Objectives: Students should understand

1. The position of women in western civilization, especially of the 19th and 20th centuries.

2. The separate spheres in the Victorian Age.

3. The impact the two world wars had on the status of women.

Primary Sources:

Mill, J.S., On the Subjugation of Women
Wollstencroft, M., Vindication of the Rights of Women

Secondary Sources:

Anderson, K., Wartime Women (1981)
Boxer, M.J., Connecting Spheres (1987)
Lostello, J., Virtue Under Fire (1987)
Smith, B., Changing Lives (1988)

UNIT THIRTEEN: THE MIDDLE EAST

Objectives: Students should understand

1. The origins of the Arab-Israeli conflict from the breakup of the Ottoman Empire till today.
2. The Role of Oil in the Middle East and the world economy.
3. The Middle Eastern wars.

Primary Sources:

Meir, G., My Life

Secondary Sources:

Cohen, M.J., The Origins of the Zionist Palestinian Conflict (1987)
Muslih, N., The Origins of Palestinian Nationalism (1988)
Yergin, D., The Prize (1990)

Industrial Revolution - Expanded Curricular Guide

Overview

The industrial revolution, along with the French revolution, cut history in two: never again would a king rest easy on his throne, nor would mankind have the same relation to the world of work and leisure. Beginning first in England in textiles, entrepreneurs solved one problem after another to maximize output and lower cost. The chain reaction of industrialization, however, impacted in unforeseen ways on Europeans' lives, and ripped at the very social fabric of the continent. Early attempts to reform the industrial revolution headed off violent revolution in those states which confronted the problems; those which chose to ignore the enormous social and economic changes wrought by the revolution paid with revolution.

Economic structures

The industrial revolution was not a revolution as the French revolution was, but rather an evolution, or better yet an industrial chain reaction. Inventions and changes in one area impacted on others in ways no one could foresee with clarity. Beginning in England in textiles, industrialization solved one bottleneck after another, from providing enough food stuffs to release labor for industry, to solving the imbalance of five spinners to one weaver (the Spinning Jenny), to weaving quickly the vast amounts of thread ultimately produced (weaving machines). As complicated an expensive machinery replaced the cottage system (or domestic system) of the 17th century, wealth was increasingly concentrated in the hands of those able to buy the machinery and put it where they could observe workers at all time and regulate their work pace, i.e. factories. The factories themselves, however, further concentrated wealth in the hands of a few able to use to newest architectural inventions, such as reinforced concrete and structural steel, to build buildings large enough to accommodate the large machines. The gap between the rich and the poor therefore grew, a gap which a number of labor thinkers, from Owens to Marx, would address.

Objectives for economic structures:

1. Identify defects in the cottage system which encouraged the development of industrialization in textiles.
2. Identify what the industrial revolution was, indicating what kinds of machines were associated with it, and what goods they produced.
3. Explain why the industrial revolution began first in England.
4. Indicate how entrepreneurs isolated and then solved bottlenecks in the production process, using the textile industry as an example.
5. Show how wealth was increasingly concentrated in fewer hands because of the expense of machinery and factory buildings.

Social Structures

As industrialization proceeded, its impact on people was enormous. The enclosure movement had already driven a number of farmers off their land, and they increasingly sought employment in the new industrial centers like Birmingham in England and Lyons in France. Even their labor was not enough, however, and new reservoirs of labor were tapped by bringing women and children into the wage pool in large numbers. The entry of women and children was facilitated by the fact that the new machines required little physical strength and instead put a premium on manual dexterity at which females excelled. As competition grew, however, businessmen sought to increase their profit margin by cutting labor costs and speeding up the machines, with the effect that wages plummeted and working conditions deteriorated. Now the entire family would have to work to keep the family alive, even though it probably now lived in increasingly poor housing soon to become slums.

Objectives:

1. Show how did the enclosure movement and the second agricultural revolution of the 17th century create a large labor force to begin industrialization.
2. Identify the new industrial center in England and France and account for their rapid growth.
3. Explain why women and children entered factory work in large numbers.
4. Explain how and why businessmen increased profit margin and what impact these decisions had on the workers.
5. Explain why urban slums existed and how new developments in architecture and engineering would eventually alleviate some of their problems.

Cultural Achievements

As industrialization proceeded, labor leaders attempted to organize workers to improve their conditions. Soon, whole philosophies sprang up to explain what had gone wrong and suggest ways to correct it. Chief among these was Marxism, which united history, sociology, economics and philosophy into one comprehensive explanation. Most labor leaders of the 19th century owed at least some of their thought to Marxism, from the Utopian socialists like Robert Owen to Engels to the French syndicalists. These theories were sufficiently powerful and convincing to many to form the basis on many political parties created during the 19th century, parties which would play an important role in controlling and reforming the industrial revolution on the continent.

Objectives:

1. Explain why factory workers turned towards socialism and trade unionism.
2. Show how Marx unifies history, economics, sociology, and philosophy into one comprehensive theory, and identify the main assertions of his thought.
3. Explain what economic determinism is.
4. Identify the weaknesses in Marx's theory.
5. Describe the thought of Robert Owen and the French syndicalists.
6. Show how these socialist economic theories helped create the Labour Party in England and the Social Democrats in Germany.

Bibliography

Ashton, T.S., The Industrial Revolution 1760-1830 (1986 reprint)

Coleman, D.C., The Economy of England 1450-1750 (1977)

Hartwell, R.M., The Industrial Revolution and Economic Growth (1971)

Henderson W.O., The Rise of German Industrial Power 1834-1914 (1975)

Himmelfarb, G., The Idea of Poverty (1983)

Marshall, D., Industrial England 1776-1851 (1973)

Polanyi, K., The Great Transformation (1975 reprint)

COMMITTEE ON THE INTRODUCTORY COURSE IN HISTORY

Western Civilization - Primary Sources

Prepared by:

Joan Mickelson Gaughan
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PREFACE

The introductory history course proposed in the following pages is based on the reading of entire, classic texts, most of them written in the time period studied. No textbook is used, and the chronological events-and-names approach to history is largely abandoned. The focus is on the western mind, though always in the context of time and place.

WHAT? NO TEXTBOOK?

The single, most radical choice you can make as a history teacher is to teach without a textbook. These homogenized histories, these twentieth century recapitulations, however judiciously written, are invariably one step further removed from history. In twenty years probably not one of them will exist in its present form. They are good for studying our present attitude toward various historical events (see Frances Fitzergerald, America Revised (Boston: Little, Brown, 1979), but to teach real history, it is better to turn to the best books of the time.

Textbooks always make things look simpler than they really were. The Athenians might have won the Peloponnesian Wars--the Allies might have decided to resist Hitler in 1938. But it didn't turn out that way and, to read the textbook, it hardly seems possible. Textbooks also make it look as though we know. Yet history is a bundle of contradictions and loose ends. Look, for example, at Kagan, Ozment, and Turner's (The Western Heritage, N.Y., Macmillan, various eds.) account of the Persian War. Aristagoras of Miletus comes to Sparta to request its aid in the Ionian revolt. He is refused, they tell us, because the Spartans fear a helot revolt should they wander so far from home on a military adventure, and because of their lack of kinship with the Ionian Greeks and lack of national interest in the region. But what does Herodotus tell us? Where is the story of the king's daughter, Gorgo? The bronze tablet showing Susa as three months' march from the sea? Or Herodotus' conclusion, after the Athenian assembly agrees to aid the Ionians, that it is easier to fool 30,000 people than it is to fool one--and that one a nine-year old girl! In the textbook, forced by limited space, joint authorship, and the requirements of "objectivity," these events seem to occur of themselves, almost without human intervention--let alone human indecision or chicanery. And Kagan, et al. are among the best. Well, use them for a reference book.

Brought face to face with Herodotus (or Homer, or Augustine), students must deal with history itself, not predigested by some wise author, made omniscient by the lapse of centuries.

The excerpting of paragraphs or pages from original texts has the same drawback as using a textbook. The excerpter is, in this case, the author. Reading, for example, only Pericles' speech (a common choice) gives one a very imperfect idea of Thucydides' history and the problems of Athenian democracy, all too painfully set forth in the Peloponnesian War. A book has an integrity of its own. Chopped into fragments, it can be made to say whatever the selector wishes. Shall we read of Augustine's conversion and not of his early sinful life? Shall we puruse John Locke's denunciation of absolute monarchy and ignore his defense of slavery? In our history course we put entire books into the students' hands. Even if we do not always read every word, the book as a whole is before them, so that they can understand each selection in its total context. When we have chosen shorter pieces (poetry, a feudal oath, the Magna Carta) we have tried as much as possible to choose complete pieces, rather than fragments.

In reality there is virtually an unlimited number of potential combinations of books that could be used. In selecting these titles we tried to ensure that a balance was attained. Politics, religion, and culture are all important aspects of history and thus are included. Likewise, a variety of literary genres were utilized to include history, poetry, political and religious treatises, dialogues, satires, and novels. Students need variety in what they read.

Students come to a college history course with the stereotype that history requires rote memorization of "names and dates." Pulling the rug of chronology out from under them forces them to think about what history is, if not this. One of us gives only open book and take-home exams to make it clear that memorization is not the skill called for here. While chronology has its uses, and we would prefer students to know who Napoleon is rather than not, neither of these is history. By entering the minds of the great writers of the past, the student begins to understand the development of Western civilization in a completely different and more interesting and challenging way.

Critics of this approach might suggest that our reading list is too long and our chosen books too difficult for the two-year college student. However, we have among us three quarters of a century of experience teaching by this method. We have found that our students are indeed able to read, understand, and discuss the ideas these books contain. What's more, they have found the process stimulating. What better aim for education than to enter into dialogue with the greatest minds of the past?

Teaching Western Civilization through its classic books is a dynamic process. Each class is different, just as every semester is different. This approach places great demands on both students and faculty, but it provides great rewards as well. Students gain confidence in their ability to read, think about and discuss the great ideas that transformed our history, and emerge from this experience not only better educated, but wiser.

Because this approach challenges the students, it also placed greater demands upon the teacher. Objective tests are available from a variety of sources, mostly textbook publishers. One of us also has a computerized test bank of Multiple

Choice tests available for the entire two-semeter sequence. Experience has taught us, however, that the best objective tests created by the most experienced teachers are not a very reliable method of testing accurately the degree to which a student is thinking about and evaluating historical materials. Worst of all, regardless of how carefuly they are constructed, the very nature of an objective test tends to reinforce the ghastly old stereotype of history as simply a list of dry facts. We cannot imagine, therefore, any other way of evaluating students except through essays written outside of class which call for analytical, creative responses to the readings. Correcting student papers is obviously time-consuming and frankly, at times, tedious. If, however, the students are carefully taught how to compare and contrast ideas, to seek multiple causes and effects, to delineate fragments of processes, institutions and ideas and still not lose the whole mosaic --- if, in short, essays are assigned carefully enough so that the students' own imaginations can play within a precisely laid-out framework, then their work can very often delight and surprise you.

HEROIC AND CLASSICAL GREECE

READINGS: Homer, Iliad, all but Bks. X - XVII (Penguin)
Poems of Sappho (Indianapolis: Bobbs-Merrill, 1966).
Herodotus, Histories, selections from Books I and V; all of Books VI-VIII (Penguin);
Plato, "Apology" ,"Crito", and death scene from "Phaedo" (in Last Days of Socrates (Penguin)

The purpose of the unit on Greece is to develop a sense of Greek culture as one of the main sources of Western consciousness. One should discuss the Greek concept of religion and how it develops, view of death, ethical principles and their relationship to religion, the development of political systems from monarchy through aristocracy to democracy, attitudes toward war, male/female relationships, and varieties of artistic expression.

Reading begins with Homer's Iliad. If the whole work cannot be read, suggested excerpts are Books 1, 3, 6, 9, 18-20, 22-24. E. V. Rieu's prose translation (Penguin) is relatively easy for students to read and captures the spirit of the epic well. If students have already read the Gilgamesh epic, they can now begin to look for comparisons and contrasts.

Along with the Iliad several poems of Sappho will be assigned, such as "Hymn to Aphrodite," "Wedding of Hector and Andromache," and "There are those who say..." (Suzy Q. Groden, The Poems of Sappho. A good, modern translation. Groden lists these poems as nos. 1, 5, and 20, on pages 3, 7, and 22.) How does a female perspective give us a different feeling for these characters? What are the strengths and limitations of epic vs. lyric poetry?

Students should already be engaged with their atlas: suggest Hammond's Historical Atlas. Map assignments should be given along with reading assignments to encourage them to build their geographical knowledge as they progress through the course. Hammond also sells inexpensive blank maps for student work.

Herodotus develops the idea of Western vs. Eastern civilization in his account of the Greek struggle against the Persians in the 5th century B.C. The text, even in Aubrey de Selincourt's highly readable translation, is daunting for students. Excerpts from Book I (the Solon-Croesus story). Book VI (battle of Marathon), Book VII (the Persian expedition under Xerxes and the battle of Thermopylae), Book VIII (the burning of Athens and the battle of Salamis) may be read, or read from Book V (the mission of Aristogoras to Athens and Sparta) to the end of Book VIII. Major themes for discussion include the development of Greek religious thought and practice since the Iliad, the concept of East and West, ideas of freedom and democracy, and Herodotus' sense of history. (See Study Guide, attached.)

Ending Herodotus with the Greek victory over the Persians, one is led naturally to the Golden Age of Greece, which is best illustrated by a slide show of the Parthenon. Slides of the temple and its sculptures dramatize the rebuilding on the Acropolis after its destruction. Light of the Gods, a video available from the National Gallery of Art, shows the development of the classical depiction of the human figure.

The unit on classical Greece ends with Plato's account of the trial, imprisonment, and death of Socrates. These highly readable dialogues deal with issues that are still important today. After the historians, Plato will seem simple to read. Relate Socrates' account of the democracy to Herodotus' description of the effect of freedom on Athens. You will need to give a brief background lecture on the Peloponnesian War, the defeat of Athens, and the political finagling which led to Socrates' arrest and condemnation. What is impiety? Is it usually a crime in Athens? Is Socrates contemptuous of the democracy? Why does he refuse to take part in government? What is his arete, compared to Achilles? How are his views of religion different from those represented by Homer? Herodotus? Is he really impious? Why does he refuse to escape? Is he a martyr?

Now you need to give a brief review on the elements of classical civilization before moving to the Hebrews. Look at ethics (honor, excellence), basic optimism and faith in human rationality, the competitive spirit and active energy, the role of the state and ideal of the citizen, the view of religion as a support to the social and political order, and idealism, or the view that there is a perfect model for humanity, as opposed to the cherishing of individualism. Encourage the students to draw examples from the readings. Also stress the development over the five hundred years represented by our three books. Here is the point to introduce the idea of Athens vs. Jerusalem as two conflicting strains in Western civilization.

Bibliography:

Fernand Braudel, The Mediterranean World in the Age of Philip II (New York: Harper, 1972), has a good opening chapter on Mediterranean geography.

Werner Jaeger, Paidaea: The Ideal of Greek Culture (New York: Oxford University Press, 1965)

J. V. Luce, Homer and the Heroic Age (New York: Harper, 1975), has good illustrations of various Mycenaean sites.

I. F. Stone, The Trial of Socrates (Boston: Little, Brown, 1988), presents a theory not original to himself but written in a lively, polemic style.

Simone Weil, The Iliad: Poem of Force (Wallingford, PA: Pendle Hills, 1956). Probably the best single critical essay on the Iliad, by a member of the French Resistance.

Alfred Zimmern, Greek Commonwealth (New York: Modern Library, 1931). Excellent background information.

Robert Erskine's film, The Sudden Empire, in the series The Glory that Remains, is now out of print, but was an excellent portrayal of Persepolis, particularly the marvelous reliefs of the tributaries of the Persian empire and the army that marched on Greece. May it or its equivalent return to us!

Slides of Greek and Mediterranean geography are also helpful. The filmstrip, Origins of Greek Civilization, by Barbara Bohen (Norwalk, CT: Reading Labs, 1975), is a good review of Greek archaeology and has useful photographs and comments on the geographical features of the area and how they affected the development of civilization in Greece.

An effective slide show here is Greek vase illustrations of the Iliad. Needless to say, there are many to choose from, from the judgment of Paris through the Trojan horse. Sources: Rosenthal Art Slide Company, Boston Museum of Fine Arts, Metropolitan Museum of Art in New York.

STUDY GUIDE FOR HERODOTUS

It is with a combined sense of pleasure and foreboding that the Western Civ teacher opens Herodotus' Histories every year. Who is more charming, better company than the old historian, grandfather of us all? Who drives the students to registrar's office to drop the course in a hysterical condition? Well, there you have it, and your job is to sell Herodotus in all his richness and complexity. Good luck!

Begin with the Solon and Croesus story (in the Penguin edition, Book I, pp. 41-60; 75-79). This includes Herodotus' introduction of himself and his theme, and account of the conquest of Lydia by Cyrus, and a typical story in the Herodotus style. What is the point of this story? What is Croesus' mistake? What role is played by the oracle at Delphi (a good point at which to introduce a chief player in the Histories)? What is the ideal life, according to Solon? How has this ideal changed since Homer? Introduce here the concept of hubris, which is one of the themes of Herodotus' work.

Give the dates for Solon's reforms, Croesus' rule, Croesus' defeat. Does it matter that this meeting probably never took place? Now you need to face head-on the problem of accuracy in Herodotus. Encourage students to look for his evidence. Why does he not reject conjecture, rumor, supernatural events, etc.?

The Penguin books have many useful study aids. Point out the maps, the index, the headings at the top of each page. An interesting feature of the introduction is the "Plan of the Work," found on pages 17-19.

Sketch in the development of Greek civilization since Homer. Main points to include are the growth of population, the development of trade (use the map here), the founding of colonies, the class struggle in the various Greek cities, the rise of new battle tactics (especially the development of naval warfare and the infantry phalanx). Mention the intellectual developments in Ionia, especially the rise of Greek science. The student should look for scientific explanations in Herodotus--there are several, usually with a supernatural alternative. Turning to Athens, one needs to describe the governmental changes which led to the democracy. Herodotus covers this process in Book V, but students will need your summary as well.

Turning to Book V, our readings begin with the mission of Aristagoras of Miletus to Sparta to ask for aid in the Ionian revolt (p. 357 in the Penguin edition). Draw the students' attention to the general structure of the work from this point on: the building of the antagonism between the Greeks and the Persians, the defeat of the Ionians and the lesson drawn from it, the early invasion attempts, and the great invasion under Xerxes, which ends in Persia's ignominious defeat.

Herodotus is so rich in detail that it is hard to know what to emphasize. Every page has a story, a character sketch, or a vivid quotation. The characters of Histiaeus, Demaratus, Artemisia, Mardonius, Militiades, Themistocles, not to mention Darius and Xerxes, are unforgettable, as well as many minor characters, such as the unfortunate Pythias with the five sons. Point out how myth has become transformed into historical anecdote: what else is the tale of Solon and Croesus? or even the story of the battle of Themopylae? A good contrast is to give the students a few xeroxed pages from a modern textbook account of the Persian war. What is the same? What is different? In particular, what causes does a modern historian look for, compared to Herodotus?

Beginning with Book VII, build the contrast between Persian and Greek society. The first thing the students will notice is that the Persian account is much easier to read: a little appreciated side effect of despotism. Notice how Herodotus also contrasts Darius and Xerxes. What are the major characteristics of Greek civilization, both positive and negative? Consider heroism, honesty, treachery, attitude toward freedom. How far can we trust Herodotus' objectivity on this question? Compare his Greek patriotism to the more balanced presentation of Homer. How do we account for this difference?

SIGNIFICANT DATES

594 B.C.	Solon in Athens
561-28	Rule of Pisistratus
560-46	Reign of Croesus in Lydia
546	Defeat of Lydia by Persia
514	Murder of Hipparchus
510	End Hippias' rule; begin Cleisthenes' rule
499-94	Revolt of Ionian Greeks against Persia
492	First Persian campaign
	Persian fleet destroyed off Mt. Athos
490	Battle of Marathon
486	Egyptian revolt against Persian rule
485	Death of Darius
480	Xerxes' campaign: Thermopylae
479	Battle of Salamis

Why did the Greeks win this war? Get the students to make up a catalog of Herodotus' reasons. Which reasons seem most compelling to them? And, lastly, consider Herodotus' maxim: human prosperity never abides long in the same place. A recent best-seller, Paul Kennedy's The Rise and Fall of Great Empires, reached more or less the same conclusion.

Faculty Bibliography:

Walter Burkert, Greek Religion, trans. by John Raffan (Cambridge, MASS.: Harvard University Press, 1985) is an excellent compendium of knowledge on Greek religious practice. You will find it illuminating on many fine points in Herodotus. The difference between epic-poetic religion and historical religion makes an interesting topic. To what extent are the religious differences due to historical development and to what extent are they due to the demands of a different literary form?

David Grene, "Introduction," to his translation of Herodotus (Chicago: University of Chicago Press, 1987), is succinct and inspiring. Grene's translation is designed to be more faithful to the Greek original. It is certainly less breezy than De Selincourt and probably too formidable for beginning students. You will enjoy it, however.

Aubrey De Selincourt, World of Herodotus (Boston: Little, Brown, 1962), is more or less a retelling of the histories in a different format. He adds useful information, particularly about the degree to which our modern knowledge confirms or contradicts the old historian.

A useful essay assignment can be based on the rock inscription composed by Darius at Behistun, describing his accession to the throne, and comparing this account to Herodotus' telling of the same event in Book III. Students should be asked: (1) What are the differences between the two accounts? (2) How do you account for the differences, e.g., do the authors have any reason to distort their accounts? (3) Which version do you judge most trustworthy, and why? The texts of the rock inscription can be found in L. W. King and R. C. Thompson, The Sculptures and Inscription of Behistun (London: Trustees of the British Museum, 1907). This assignment makes a good exercise in textual analysis, and raises the interesting and many-sided question of the dependability of historical sources.

JUDAISM

READINGS: Genesis, 1-4:6; Exodus, 1-23
Stanton, et. al. Woman's Bible: commentary on Genesis

Within the Western Civilization course, Hebrew civilization is introduced as the second great cultural strain, along with Greek civilization. This Athens/Jerusalem theme provides students with a useful organizing principle.

Begin with a reading of Genesis 1-4:6. Why does the Bible "begin at the beginning" instead of "in medias res"? Compare the definite Jewish idea of origins and creation with the Greeks' vague approach to the same issue. This is a good point to discuss the compilation of the Bible from various sources (Eban covers this event in Heritage, part 2: The Power of the Word). An interesting piece of commentary is from The Woman's Bible, written by Elizabeth Cady Stanton, et al. (Reprinted under the dubious title of The Original Feminist Attack on the Bible by Arno Press, 1974.) Their comments on the two creation stories in Genesis illuminate the various ways the Bible has been used for social and political ends.

You may want to include other stories from Genesis (Joseph, Abraham, Noah), but definitely read as much Exodus as you think the traffic will bear (recommended: chapters 1-23) for its elucidation of the covenant, the identity of the Jewish people, and the liberation theme. Now you may compare the Exodus story with Herodotus' account of the Greek victory over the Persians. Both are high points in the forging of national identity, but differ dramatically in the lesson drawn.

The biggest problem in teaching the Bible is the offending of religious sensibilities, which are likely to vary widely in any given class--both pro and con. I can only suggest tenderness and respect for your student's beliefs, along with the firm conviction that we can always profit from study. Most religious students are pleased that the Bible is included, and they can be used as resources. In a largely Christian area, it will be a real struggle to disentangle Judaism from its Christian interpretations--just point out that Paul was well aware that he was doing just that--quote him, if necessary! The payoff, of course, is that students are intensely interested in the Bible, and the discussions are bound to be lively.

With the Greek experience fresh in the students' minds, explore such questions as the relationship of God and humanity, moral law (both source and content), human relationships (male and female, master and slave, etc.), tolerance, logic and science, attitude toward death and the possibility of an afterlife, political structures, attitudes toward war, artistic expression. Why no graven images? Is the punishment of the Egyptians similar to the doom of Troy? What is the Hebrew view of competition? How does the idea of compassion for the unfortunate enter Western civilization?

If you wish to study the position of women in Hebrew society, a list of useful sources follows:

Phyllis Bird, "Images of Women in the Old Testament," in Rosemary Ruether, ed., Religion and Sexism (New York: Simon and Schuster, 1974).

Relevant Bible readings include Genesis 1-4:6 and 38 (story of Tamar), Ruth, Judges 19-20 (the anonymous concubine), and the Book of Judith from the Apocrypha.

Phyllis Trible, Texts of Terror: Feminist Readings of Biblical Narratives (Minneapolis: Augsburg Fortress, 1984).

Other readings for Judaism:

The Anchor Bible is an invaluable reference, good for looking up those picky details students are sure to ask about.

Elias J. Bickerman, The Jews in the Greek Age (Cambridge, Mass.: Harvard University Press, 1988) is an up-to-date scholarly account of the cultural interaction of these two peoples in the period between Alexander's conquests and the Maccabean revolt.

Rudolf Bultmann, Primitive Christianity (New York: Meridian Books, 1956), has excellent chapters on the Old Testament heritage and Judaism.

Joseph Campbell, Masks of God: Occidental Mythology (New York: Viking, 1970), puts the mythology of the Bible into perspective within the framework of world mythology, particularly the contemporary religions of the Near East.

Sigmund Freud, Moses and Monotheism (New York: Vintage, 195), is a fascinating tour de force, even if he leaves you totally unconvinced. Students will be interested to hear his theory.

Leonard Gordon, "Teaching Genesis and Exodus as Old Testament and Hebrew Scripture," Humanities Education, VI, 1 (Winter 1989), provides an interesting point of view.

ROME

READINGS: Excerpts from the Twelve Tables; story of Cincinnatus, from Livy; Cicero, "Scipio's Dream," from the Republic; Suetonius, Lives of the Twelve Caesars (Penguin): "Julius Caesar," "Augustus Caesar," "Nero."

The unit on Rome stresses two of its civilizational achievements: the government of the Roman republic, and the establishment of the empire which rules the Mediterranean world for almost five hundred years. The government of the Republic is introduced by looking at the 12 Tables and discussing the Roman concept of law, comparing it to Hebrew ideas. a lecture on the institutions of the Republic will be a necessary preparation for reading Cicero and Suetonius' first two lives which show the transition from republic to empire. Cicero's Republic is a conscious echo of Plato's work by the same name, but instead of envisioning an ideal or future state, he takes the Roman republic as his model. "Scipio's Dream," set in 149 B.C. during the last Punic War, describes service to the state as the work most pleasing to God. This short piece also serves to introduce stoicism and the geocentric universe which the classical world bequeathed to the Middle Ages. The survival of this part of the Republic into the Middle Ages, where it was immensely popular through Macrobius' commentary, brings in the important idea of the survival and variant uses of texts. Students will be interested to learn that most of the rest of the book was discovered only in the 19th century, and then in the "Vatican Palimpset."

"What you need is a civil war," says Julius Caesar to one of his disgruntled compatriots in Suetonius' vivid account of the last days of the Roman republic. Questions to be discussed here include: is all history the history of class struggle? how did Julius Caesar obtain power? what moral qualities did he have, or lack? what is the role of women ("Caesar's wife must be above suspicion")? why does he strengthen the Senate? what is the significance of his calendar reform? Is Brutus a hero?

How does Augustus reorganize the Roman government? Why does he retain most of the forms of the Republic? How is he different in personality from Julius Caesar? Did he deserve to be deified?

Nero is chosen as an example of the corrupt emperor, of which there are to be many examples in the future--another could easily be chosen, but he is so spectacularly bad that students will find him interesting. Why does the imperial system fall apart there? But why doesn't the empire come to an end? What are the political lessons of Nero's rule? Why are the Christians persecuted?

The rest of Roman history will not be studied intensively, though the colonial system may be reviewed through the study of early Christianity and the Roman rule in Judaea, and institutions of the late Empire through a reading of Augustine. Students should be able to draw "the Roman empire at its greatest extent" on the map, and some discussion be held about what (modern) nations were included.

Slide shows. There are several excellent choices here, depending on what aspect of Roman civilization you wish to stress. "Roman Portraits," fascinating in themselves may be used to illustrate the virtues of the Republic, and to give faces to the characters studied here. Particularly good collections are to be found in the

Capitoline Museum in Rome and the Metropolitan Museum in New York. "Great Public works" or "City Planning" are other good choices, for the Romans left their mark upon the material world most decisively in the form of their engineering and urban projects (Hadrian's Wall, the Colosseum, aqueducts, Roman roads, the Pantheon). "Roman domestic architecture" may be shown through a tour of Pompeii and Herculaneum. A small number of slides on each of these subjects is included in the Western Civilization slide collection. A set of 36 slides entitled "Pompei Scavi" may be bought form Interdipress s. n. c., Via G. Ferraris 132, Napoli. Many of the mosaics, wall paintings, and statues have been relocated to the Museo Nazionale di Napoli. Ditta V. Carcavallo in Napoli makes slides for them, including a set of 24 slides entitled "Pitture e Mosaici," and one of 24 slides called "Vasi e Bronzi." More limited selection may be found in the Metropolitan Museum of New York.

Faculty reading:

Edward Gibbon, Decline and Fall of the Roman Empire (New York: Modern Library, frequently reprinted), 3 vols. Still makes the most entertaining reading. His chapter on the success of Christianity is a good 18th century assignment.

Robert Graves, I, Claudius (New York: Modern Library, 1961), as well as the TV series made from it is unparalleled as historical fiction. Look also for Memoirs of Hadrian by Marguerite Yourcenar (New York: Farrar, Straus & Giroux, 1963).

Edith Hamilton, The Roman Way (New York: Norton, 1932), is always inspirational.

Lily Ross Taylor, Party Politics in the Age of Caesar (Berkeley and Los Angeles: University of California Press, 1966). An excellent account of the ins and outs of republican politics.

Other secondary works about, but one does best to return to Tacitus (Annals, Histories, Germania), Plutarch's Lives, and Cicero's revealing personal letters. Book VI of Vergil's Aeneid would be an interesting choice for a presentation of Roman history viewed as leading up to a climax in the reign of Augustus.

EARLY CHRISTIANITY

READINGS: Gospel of St. Matthew, I Corinthians, Ch. 13, Acts, Ch. 10, all of Galatians, St. Augustine, CONFESSIONS (Penguin) and RULE OF ST. BENEDICT (Liturgical Press). Handouts: Gregory I's letter to Augustine.

As with the unit on Judaism - and perhaps even more so here - it may be necessary to point out more than once that one's personal creed and the historical Church are two very different things and then, with the greatest tenderness, try to help the students to make the distinction.

Two major themes are stressed in this unit: First, while Christ clearly taught a very revolutionary doctrine, there were also links between Christianity and older traditions which made it possible for Christianity to become the bridge by which both the Judaic and the classical heritage were preserved and handed on to the Germanic peoples of western Europe. It should be stressed -a lot - that if Christianity could not have been tied in with older traditions we never would have heard of it. It should be stressed just as much, however, that if it had not stood in sharp contrast to those older traditions, we also would never have heard of it.

In the second theme of this unit, the focus is on the Church itself: its growth as a secular institution and the evolution of its doctrine-both of which borrow heavily from Roman institutions and ideas. The readings from Acts and Paul's letter to the Galatians recall the first and easily the most dangerous dispute the Church ever endured - was Christianity simply a reform of Judaism, as Peter thought, or was it also for the Gentiles, as Paul claimed? The chapter from Acts tells of the vision by which Peter was converted to the Pauline view but the difficulty in getting that through to some of the other early converts is illustrated by Paul's very tart letter to the Galatians.

The Jewish-Gentile problem sets the stage for the wider issue of how the Church was to relate to the world--whatever that world was. Was the Christian to accomodate to the culture which surrounded him or was he to reject it out of hand? Sts. Augustine, Benedict and Gregory perserved the best of the classical world while providing models which would enable the Church to transform the West following Rome's disintigration.

St. Augustine's CONFESSIONS is so rich that one can easily spend almost too much time on him. He links the classical (especially Platonic) tradition with Christianity but his painfully honest introspection stands in sharp contrast to the exterior-oriented classical hero (or, for that matter, the heroes of the Old Testament). His is the West's first autobiography and the students should be asked to examine the style of that genre. (Note, e.g., that the audience is not the reader, but God.) Augustine's shattering conversion recalls that of St. Paul and will be found later in people like Francis of Assisi, Loyola, John Wesley and any number of other religious thinkers. It should also be pointed out that Augustine was the first to think of history in a linear fashion - as having a point, going somewhere. The students can be asked to compare this with older historians such as Herodotus and Suetonius and also with the Judaic sense of time.

In his RULE, Benedict preserves the ideal of the Roman family and thus, lays the foundation for medieval statecraft. The Roman ideal of the paterfamilias is mirrored in the absolute authority of the abbot over his monks and it might be worthwhile to look back to Table IV in the Twelve Tables. It should be stressed that the monastery is a family and at the same time a continuation of the civis. Benedict's discussion of the abbot could lead to a discussion of what any ruler ought to be like. Students are likely to have trouble seeing the attractiveness of the monastic vows of poverty, chasity and obedience but these can be associated with a healthy family (disciplining one's own desires for the greater good of the family because one loves that family). The"work and prayer" ethic can lead to a discussion of the radical changes Benedictine monks made in medieval art (the illuminated manuscripts-and there are many collections of these available-in the preservation of classical learning, and in agriculture and architecture. The design of St. Gall can be examined as an example of Romanesque style as applied to monastic architecture.

When Pope Greogry I claimed to be "servant of the servants of God" he was claiming supreme authority in the Church over all other bishops (a claim which doesn't really become effective until much later) but it also expresses the ideal that authority is essentially service. The students should connect this with the fatherly ideal of Benedict's abbot and the ideal Christian king/president/CEO will emerge.

Gregory's letter to Bishop Augustine on how to deal with pagan practices might be compared with Paul's letter to the Galatians. The students might be asked to list pagan practices which have been adapted to Christian usage and they might also be asked to ponder whether or not Gregory would have been bothered by our commercialization of such feasts as Easter and Christmas.

Gregory also is credited with the Chant that bears his name. The monks of Solemnis have recorded perhaps the most perfect chant. Introduce this carefully. The students will not hear a beat or any instrument but the voice and a monophonic rather than a polyphonic strain. Until they're used to it, they'll think the chant is "dull" but remind them that it's intent was to priase God, not to win a Grammy.

For faculty reading: Several helpful sources in tracing the early Church are W. R. Halliday Pagan Background of Early Christianity, (Cooper Square, 1970,) which ties Christianity in with its Hellenistic and Jewish backgrounds. CHRISTIANIZING THE ROMAN EMPIRE by R. MacMullen (Yale University Press, 1984) shows the growth of the early Church against its Roman background. Aside from Jesus Christ Himself, students are likely to react rather warmly to Augustine, Benedict and Gregory. Three recent biographies are really nice. AUGUSTINE OF HIPPO by P. Brown (University of California, 1967), THE MAKING OF THE BENECITINE IDEAL by O. Chadwick (St. Anselm's Abbey Press, 1981) and CONSUL OF GOD: THE LIFE AND TIMES OF GREGORY THE GREAT by Jeffrey Richards (Routledge and Kegan Paul, 1980) all reveal flawed creatures striving for perfection. There are many collectiions of illuminated manuscripts available. Because of their fame, the students should see a sampling from either the Book of Kells, the Lindisfarne Gospels or the Tres Riches Heures de Duc de Berry.

STUDY GUIDE FOR ST. MATTHEW'S GOSPEL and I CORINTHIANS

St. Matthew's Christ is exceptionally vivid, demanding and attractive --- anything but the dewy-eyed wimp of much "religious" art. He can be examined from a variety of points of view. The most obvious, of course, is the view of Matthew himself. The students can be asked to guess what made Matthew, the tax collector, a fellow who stood far below "respectability" leave his job and walk off with Jesus. What did he see in Jesus and what did he hope to gain by being associated with Him? Do you think he ever had second thoughts about his decision?

Judas is also a good starting point for evaluating the impact Christ had on people. His disappointment with Jesus obviously developed only gradually. When might he too have had doubts about Jesus? Other than the thirty pieces of silver (which in any case would not have made him a millionaire) what might have been the decisive moment-what did Jesus finally say or do -- that led to Judas' decision? Why then didn't he talk it over with any of the other Twelve? And why did he decide to betray Christ at the moment of His greatest triumph? And why didn't Matthew or any of the others?

Several years ago, a rock opera "Jesus Christ Superstar" was produced. You may want to play all of it or at least the lead song and ask the students to compare the view of Christ in the opera with that given in Matthew.

In addition to focussing on the personality of Christ, it should also be pointed out that Matthew wrote his gospel to prove to a Jewish audience that Jesus was indeed the longed-for Messiah. How does he proceed to do this? (Note the genealogy at the beginning, the words and actions of Jesus which fulfill various prophecies, the miracles, etc.)

The Jews obviously are not Matthew's only audience. The Sermon on the Mount and Paul's letter to the Corinthians on love call for a kind of behavior that the Roman world would have found absurd on the one hand but ultimately not all that wild either. The key question to be discussed is: Why does Christianity finally succeed in the Roman world even though it meets with initial opposition? On the one hand, the Sermon contradicts some basic Roman principles, e.g., devotion to the state and to personal *dignitas*, and the idea of love is in sharp contrast to the Homeric emphasis on wit, physical courage and personal honor. Having just encountered Suetonius' characters, the Christian hero would appear to be either mad or dangerous or both. Worse, the early Christians were often thought to be cannibals because of the Eucharist, communists because of their insistence on sharing wealth and crazy because they were willing to die for a mere man they called "god." Why then was the "blood of the martyrs the seed of the Church"?

On the other hand, the students can be asked to trace the links between Christ and Socrates, Plato, Aristotle and Rome's own Stoic, Cicero. Would Cicero or Plato have had problems with the Sermon? Why or why not? The Beatitudes can also be linked with the essential humaneness of Roman law and connected with Augustus' reforms and with the pride which the ordinary Roman would have felt in ruling justly a huge multi-racial empire. It should be pointed out, too, that the physical achievements of Rome -- her roads, her postal system, the fact that there were two universal languages, Latin and Koine and the Pax Romana itself -- facilitated the spread of Christianity.

The letter to the Corinthians is particularly delightful if the students are asked to imagine it being read to any ordinary Roman. What is likely to be the reaction? But then, ask them to imagine it being read to the head of General Motors, to a fellow whose wife has just walked out on him with his best friend, leaving him with all her bills or to a student who has gotten nothing but A's in history and the professor flunks him/her on a cruel whim. The possibilities, of course, are endless. Then the question can be raised: is this simply an impossible ideal? Is it at all possible to live like this in the "real" world?

There are any number of studies of the New Testament but your own view, and that of your students, of the characters in the gospel are perhaps the best place to start. It might be worthwhile to remember that Matthew, Paul and Judas didn't have concordances either. Because this unit is likely to stir very personal reactions, it might be a wonderful opportunity to point out that modern disagreements over Christian doctrine go back to the earliest Christians themselves and, indeed, to the very strong -- and diverse-passions which Jesus roused in His own contemporaries. Jaroslav Pelikan's Jesus Through the Centuries (Yale University Press) is particularly helpful for its study of the changing perceptions of Christ in Western history. Robert Wilkin offers a delightful account of Christ from a pagan perspective in The Christians as the Romans Saw Them (also Yale University Press).

Christianity in the context of Roman law is a fascinating subject as the various imprisonments of Paul, outlined in Acts, illustrate. Haime Cohn's Trial and Death of Jesus is also very illuminating for its study of Jewish and Roman legal practices at Christ's trial.

MIDDLE AGES

READINGS: Magna Carta and assorted documents, LETTERS OF ABELARD AND HELOISE, (Penguin) Chaucer's CANTERBURY TALES (Penguin) (at least the Prologue).

Because many students come to us thinking of the entire period from the fall of Rome to the Renaissance as the "dark ages", this unit can be particularly exciting as they learn that there really were castles and knights in not-so-shining armor. The major emphasis must be on the evolution of those institutions and ideas which laid the foundations for the modern world.

The Feudal Oath of 1110 and a survey of manorial dues, even though they are from the middle of the period, are not bad starting points. The students can be brought back to the breakup of the Carolingian unity and the need for protection in the face of the tenth century invasions. The lord-vassal relationship is a contract, however, by which one party gives something (service) in return for something else (protection) thus foreshadowing the contract theory of government outlined later in the Enlightenment. Feudalism can be illustrated by using the Feudal Oath of 110. The fact that the monastery of St. Mary of Grasse is the lord can be a starting point for a discussion of the Church's role in maintaining order in medieval society. (Notice the "homage of hands and mouth", the listing of the witnesses both at the beginning of the document and at the end, the careful delineation of hospitality, the precise wording of the vassal's obligations the provisions for escheat and various kinds of aids, and the tremendous scale of the vassal's fief.)

MAGNA CARTA is extremely important in showing the evolution of medieval kingship via the feudal relationship. Each clause should be examined for what it reveals about King John's behavior and for what was expected of him by the barons. The presence of Stephen Langton among the barons at Runnymede can also launch a short lecture on the Investiture Controversy. The question of whether this is a specifically "medieval" document expressing exclusively medieval concerns or whether it is a very forward-looking and visionary treatise should also be discussed.

Manorial dues are available from a variety of sources. The students should be asked to identify, from medieval dictionaries, unfamiliar terms such as "virgate", "hide", "cottager", "rood", etc. and to discern which rents are "corvee", that is, paid in labor. They might also be asked to imagine what would happen to these rents when productivity went up, and this could be a starting point for a discussion of the revolution in medieval agricultural technology which meant that it was possible to become reasonably prosperous even though one remained a peasant.

The technological revolution will easily take the students into the medieval towns and the structure of the guilds. Again, there is a rich profusion of guild regulations to choose from. As with the feudal oath and the manorial dues, the students should be asked to examine the wording carefully. What kinds of problems did the guilds face? How did they protect their own interests? What role did they expect the city's government to play in their affairs? To what extent was the saying "town air is free air" really true? There should also be some discussion of the extremely far-flung international trade carried on by the Italians especially, but also by the Hanseatic League (which the students should connect with the Common Market).

The discussion of the towns will lead into a discussion of town pride and the most visible expression of that pride, namely the cathedral. My own favorites for the discussion of Gothic architecture are the second segment of Kenneth Clark's CIVILISATION and David Macaulay's little book, CATHEDRAL, which has also been turned into a video using cartoon characters. Both Romanesque and Gothic are treated by Michael Wood in the third part of ART OF THE WESTERN WORLD series put out by the Annenberg Foundation.

The cathedral was the fusion of an intense interest in the natural world and its laws with the concern for God and His laws. That synthesis is carried out also, of course, by the medieval university in Scholasticism. The organization of the university, its curriculum (the trivium and quadrivium), the town-gown conflicts, Goliard poetry and the Carmina Burana will delight students. Scholasticism can begin with Anselm perhaps and there should be a passing reference to the Nominalist-Realist controversy in order to introduce Abelard. The LETTERS are suggested because Abelard tells not only the story of his seduction of Heloise and its very painful consequences but also of his difficulties with other scholars. As autobiography, the students might be asked to compare it with St. Augustine. (One goes from "look at how I have offended God" to "look how everyone has mistreated me" and "my troubles are worse than yours"). Those difficulties can lead to a discussion of the intellectual ferment caused by the "new learning" of the twelfth century and Heloise's reluctance to marry Abelard can lead to a discussion of the rules of courtly love. The students may be put off by the many references to classical authorities, Church Fathers, Scriptures, etc. in letters between two people who clearly loved each other. Why do Heloise and Abelard write like that? What does that style reveal about their relationship with each other, with God and what does it tell us about their intellects? Why do Heloise and Abelard's views on love differ?

The discussion of Scholasticism should end with Aquinas, a summation of the Five Proofs and his acknowledged debt to Aristotle.

Chaucer not only will end the Middle Ages but will also foreshadow the Renaissance. The Prologue illustrates not only what people from the different layers of society were like but also how they interacted with each other. Each pilgrim can lead to a discussion of economic, social and political life in the High Middle Ages. What does each character reveal about his social class? How was wealth acquired and displayed? What do the characters reveal about the intellectual, economic and social life of the late Middle Ages? What about the relationship between the sexes? The attitudes toward poverty? Toward the clergy? The CANTERBURY TALES have also been illustrated lavishly and these could be compared with the Tres Riches Heures of the previous unit.

For faculty reading: Johan Huizinga's WANING OF THE MIDDLE AGES, Lynn White's MEDIEVAL TECHNOLOGY AND SOCIAL CHANGE, Christopher Dawson, MAKING OF EUROPE (sixth through tenth centuries), Marc Bloch, FEUDAL SOCIETY, R. W. Southern, MEDIEVAL HUMANISM, Eileen Power's Medieval People, Joseph and Frances Gies, LIFE IN A MEDIEVAL CASTLE and LIFE IN A MEDIEVAL TOWN (New York Harper Colophon, 1974 and 1969), Christopher Brooke, THE TWELFTH CENTURY RENAISSANCE (London: Thames and Hudson, 1969), and Etienne Gilson's HELOISE AND ABELARD (Ann Arbor: University of Michigan, 1960).

RENAISSANCE

READINGS: Niccolo Machiavelli, The Prince
Desiderus Erasmus, Praise of Folly

Although historians have shown that the Middle Ages also experienced a series of renaissances, the Italian Renaissance of the fifteenth and sixteenth centuries marked a high-water mark in the cultural history of Europe. Although it shared with earlier renaissances an admiration for ancient Greece and Rome, it marked a major break from the Middle Ages with its emphasis on humanism, individualism and secularism.

Art is an excellent way to introduce students to the Renaissance as the paintings and scultures of the period can graphically portray classical themes, secularism, and the renewed interest in Man. A large number of slide collections for the period are available in most colleges. If these are not readily available in the library or history department, one should approach the art historians.

Students should read Niccolo Machiavelli's The Prince. A classic political treatise, The Prince marks a significant change in the way political leaders are viewed. This book offers pragmatic advice about acquiring and maintaining power. A comparison could be made between Machiavelli's immoral, albeit practical, prince with the ideal Christian prince which the Catholic Church endorsed during the Middle Ages. A good way to study this work is by focusing on Machiavelli's seven rules of statecraft. These are : 1) to avoid neutrality; 2) to avoid the hatred of the people; 3) to take away the popularity of one's opponents; 4) to do as men do and not as they should do; 5) to subject everything to the maintenance of the state; 6) to undertake great enterprises; and 7) to be prepared militarily.

In addition to discussing Machiavelli's strategems, one should examine the issue of the advantages of the various types of armies (e.g., mercenaries and national armies) and the various types of states (e.g., hereditary). Examine some of the key political and military events in fifteenth and sixteenth century Italy in order to explain Machiavelli's appeal to Italian nationalism and place his work in historical context. To what degree are Machiavelli's political and military views a product of the events of his era? Do the foreign invasions justify his call for a united Italy? What bothers the Catholic Church most about Machiavelli?--his realism? his revelations about the scandals involving the Renaissance popes? his call for a united Italy in face of the presence of the Papal States? Other questions that could be raised are: "Is the prince bound by conventional morality?" "What is the proper role of a pope as a political leader?" "Should a political leader be concerned about gaining or retaining popular support?" "Does success justify any action?"

Students should also read Desiderus Erasmus' Praise of Folly. Various Renaissance themes, e.g., humanism, classicism, individualism, and secularism can be followed through Folly. The book can also be used as a bridge between the Renaissance and the Reformation by pointing out the abuses Erasmus notes in the Church. In fact, a religious theme would probably be the easiest to follow through the book because of the focus of the author. Some of the religious practices Erasmus questioned were scholasticism; monastic life; and the greed, ignorance, and immorality of clergy. As Erasmus satirizes the weakness of laity as well, one could use the Catholic Church's Seven Deadly Sins (avarice, gluttony, lust, wrath, pride, sloth, and envy) as a focus for discussion. Pride is an especially prominent theme in the book.

4

REFORMATION

READINGS: Martin Luther, On Christian Liberty

During the early sixteenth century the unity of the Christian Church is shattered by the challenges raised by Martin Luther, Ulrich Zwingli and John Calvin. Before discussing the Protestant Reformation it is necessary to remind students of the basic elements of Catholic theology, e.g., transubstantiation, Petrine doctrine, necessity of sacraments and good works, purgatory, etc. This is particularly important if your class begins with the Reformation and students have had no previous introduction to the Catholic Church. Lecture on Wyclif, Hus, and the other heretics who were forerunners to the Reformation.

In setting up the Reformation, remind students of insights they gained in earlier readings. The Prince, for example, demonstrated the political interests of the Renaissance papacy as well as the growing secularism of the age. Praise of Folly highlighted some of the abuses that existed in the church as well. While revisiting these issues, advise students that the Reformation raised significant theological challenges to orthodox Catholic theology. Students should understand both the nature of the differences between Protestants and Catholics as well as some of the differences between the various Protestant denominations as well. Remind students that people were adamant in defending their religious differences. It is often difficult for students to appreciate the ferocity with which earlier people defended what appear from today's perspective to be trivial distinctions. In lecturing about the various reformers compare Calvin's view of the nature of man with that of the Renaissance's humanistic view.

The principal reading is Luther's On Christian Liberty. A very brief treatise, this work reaffirms some of the key elements in Luther's religious thought. In discussing Luther, compare his notion of inner versus outer man. Also compare Lutheran, Calvinist and Catholic views about the role of priests in interpreting the Bible and the importance of good works. What is Luther's view of the relative importance of faith and good works? Of the false opinions concerning good works? What is Luther's notion of freedom? Compare Lutheran, Calvinist and Catholic notions of the Christian's role with respect to governmental authorities. Is a Christian's obedience to political authorities absolute? Is it conditional? What are the key Christian virtues? Do they differ between the various denominations? Discuss the secular support for Luther that existed in the German lands of the Holy Roman Empire. What role was played by German nationalism?

An excellent film on Martin Luther is available from most Lutheran churches.

Harold Grimm's The Reformation Era provides an excellent source of background information. Eric Erikson's Young Man Luther, a psycho-history of Luther also provides provocative insights into Luther's personality and theology.

SCIENTIFIC REVOLUTION

READING: Descartes, Discourse on Method (Penguin)

The Renaissance, the Reformation and the scientific revolution were the three great intellectual movements in Europe's transition to modern times. Precipitated by the voyages of discovery and progress in astronomy, new scientific discoveries began to reshape traditional concepts of the physical world. Scientific thinking went in two directions. One, the experimental or inductive method, found observation and experiment the source of new truths, while the second, or deductive, method applied mathematical analysis to situations beginning with simple, self-evident truths and proceeding by reasoning to develop increasingly complex hypotheses. Both methods rejected the authority of ancient writers, such as Aristotle, and Church doctrine as the source of a scientific world view. Both were essential to the development of modern science.

Rene Descartes (1596-1650), a brilliant mathematician most famous for his development of analytic geometry, is usually identified with the second, or deductive, method, but notice what he has to say about experiments. Notice also his superb self-confidence and disdainful rejection of authority. Why was he so disappointed with his education? Consider the Discourse as an autobiography. Compare his account of his life with Augustine's Confessions. What is his method for acquiring knowledge and testing its truth? What is his ultimate goal? Where do ideas come from? What is the role of sense experience? What kind of god does he postulate? How does he know that God exists? What is the role of God in his system? What do you think his real religious convictions were? Explain the impact of Cartesian dualism on subsequent science.

To set Descartes in his historical frame, Jacob Bronowski's film on the trial of Galileo is particularly good. (Ascent of Man, #6, "The Starry Messenger.") Bronowski describes the development of the heliocentric theory from Copernicus through Newton, and gives a dramatic presentation of the role of the Church in silencing Galileo (and incidentally intimidating Descartes). You may want to use Galileo's recantation as a document and contrast it with Luther's "Here I stand..." Why does one recant and the other stand firm?

Faculty Reading:

Giorgio de Santillana, The Crime of Galileo.

Galileo's own writings, which he prepared in a popular style to appeal to a wide public (one of the reasons he got into trouble), are quite readable. Try Dialogue on the Two Chief World Systems, if you are interested.

Thomas Kuhn, The Structure of Scientific Revolutions (Chicago: University of Chicago Press, 1972), has changed forever the way we look at scientific change. A book to read and re-read.

5

THE ENLIGHTENMENT

READINGS: John Locke, Second Treatise on Government
Jean Jacques Rousseau, The Social Contract
Voltaire, Candide

The purpose of the unit on the Enlightenment is to further the students' understanding of the challenges that were raised to political and religious authorities during the eighteenth century. The philosophes' constant attacks on the government, the church, and the privileged classes undermined the confidence of these institutions and contributed, at least indirectly, to the American and French Revolutions. The optimism of the age as represented by Gottfried Leibnitz and the Marquis de Condorcet encouraged some philosophes to believe in the perfectibility of man. Others, like Voltaire, however, rejected this naive optimism.

One significant element in understanding this period and its importance in the outbreak of revolution is the political theories of John Locke and Jean Jacques Rousseau. Prior to reading Locke and Rousseau, however, it is necessary to introduce students to the absolutist theories of Jacques Bossuet and Thomas Hobbes. A short lecture should be used here to discuss such aspects of absolutism as divine right of kings, the nature of absolutism, and the concept of a social contract. Although excerpts of Bossuet's Six Books of the Republic and Hobbes' Leviathan could be used, the length of these books discourage their being read in their entirety.

After an introduction to absolutism, students should read John Locke's Second Treatise of Government. This work, used to justify England's 1688 Revolution, is key to understanding the effort to encourage revolution. Thus, it should be read in its entirety. In discussing the Second Treatise it is important to develop Locke's notion of the state of nature (chapter 2) and the state of war (chapter 3) and compare these with Hobbes' view of the state of nature. Second, compare the authority of parents, masters, and political leaders (chapters 6-8, 15) and examine the creation of political states. An examination of the purposes of government, the authority of the various branches of government, and the matter of prerogative are also significant (chapter 9-14). Another key element in Locke is the issue of resistance to oppression and the justification of popular rebellion (chapter 19). What are Locke's views concerning the issue of force in dissolving a government?

After discussing Locke's Second Treatise, the students should then read Jean Jacques Rousseau's Social Contract in its entirety. It is possible to revisit the issues raised in the discussion of Locke. Compare, for example, Rousseau and Locke's notion of the state of nature and their concept of the social contract (Rousseau, book 1, chapters 2-6). Compare Rousseau's state of nature with the society created by the industrial revolution. Examine Rousseau's notion of sovereign power and his concept of the general will (book 1 chapter 7; book 2 chapters 1-6; books 3 and 4). In addition, discuss Rousseau's views concerning the violent overthrow of government. Another important notion is Rousseau's law-giver (book 2 chapter 7). Possible questions that could be raised are: "Which of Rousseau's concepts of the general will are the most important?" "Does Rousseau's law-giver discourage democratic government and encourage absolutism?" "Does the law-giver suggest that Rousseau would favor the establishment of a dictator?" "How do the views of

Locke and Rousseau differ on private property?" "Which is more important--liberty or virtue?"

Students should also read Voltaire's Candide, arguably one of the most popular and representative works of the period. A satire on the optimism of the eighteenth century, Candide provides valuable insights into the philosophes' attacks on the church and government as well as an understanding of the popularity of the philosphes. A number of different issues can be examined with this book, for example, the barbarity of war, religious toleration, and social inequality. Follow the lineage of syphilis in the story. In discussing the absence of religious toleration for example, one could use examples of religious zeal (chapters 5, 6), the Inquisition's auto-da-fe (chapter 6) or a comparison of European religion with that of El Dorado (chapter 18). In discussing the religious views of the philosphes, introduce students to the "clockwinder theory," used by the deists to prove the existence (and the irrelevance) of God. Compare the satire of Voltaire with that of Erasmus. Possible discussion questions that could be enlivened through the reading of Candide include: "How can God create a universe where suffering abounds?" "Is God concerned about man's suffering?" "Does God intervene in human affairs?" "How can one justify the optimism of the age given the extensiveness of war, political and religious intolerance, slavery, political corruption, and violence?" Or simply, "Is this the 'best of all possible worlds'?"

The student should also be introduced to the excellent music and art of the period. Some possibilities include Bach's Brandenburg Concertos; Handel's Concerti Grossi; Haydn's The Creation and The Seasons; Mozart's Wedding of Figaro, Don Giovanni, and Magic Flute; and Beethoven's Third Symphony. Bernstein's Candide provides an interesting comparison with Voltaire's book. A recent feature film that highlights this libertine age is Dangerous Liaisons.

FRENCH REVOLUTION AND NAPOLEON

READINGS: Jean Jacques Rousseau, The Social Contract
Abbe Sieyes, "What is the Third Estate?"
French Declaration of the Rights of Man and the Citizen
French Declaration of the Rights of Woman and Citizeness

The French Revolution is arguably the most significant event in modern European history. Not only does it mark the virtual end of absolutism in western Europe, but it will inspire a series of revolutions across Europe and South America in the first half of the nineteenth century as well. In addition, the armies of the revolution redrew the boundaries of Europe as they spread feelings of democracy and nationalism.

In order to tie in the earlier discussions on the Enlightenment a discussion of the attempted implementation of Rousseau's ideas during the Republic would be valuable. Before this can be done, however, students should understand the nature of the French political structure and the complaints of its people. Particularly valuable is Sieyes' pamphlet, "What is the Third Estate?" Use Sieyes to discuss the political, economic, and social abuses that existed prior to the revolution. Examine Sieyes' pamphlet for indications of the influence of Rousseau's Social Contract. Is the Third Estate, as Sieyes asserts, the interpreter of the general will? What is the proper role of the aristocracy? of the clergy?

In examining the influence of the Enlightenment, focus on the relative influence of Locke and Rousseau with respect to the issue of human rights. Compare Locke's inalienable rights and Rousseau's natural rights with those demanded in the French Declaration of the Rights of Man and the Citizen and the French Declaration of the Rights of Woman and the Citizeness. Which of the philosophers was more influential? Various comparisons between the two documents can be made not only for their differences, but also for their similarities. Is there, for example, ~~a~~ significance for the women's expectation of "especially resistance to oppression" versus the men's "resistance to oppression"? What is the importance of the women's demand for equal property rights?

The influence of the Enlightenment can also be seen during the more radical and violent period of the revolution. Examine the degree to which Robespierre was faithful to the ideas Rousseau presented in the Social Contract. Questions could also be raised concerning the degree to which Robespierre acted the role of Rousseau's lawgiver. The morality of the Republic of Virtue could also be examined in light of Rousseau's views on a civic religion (book 4 chapter 8). Other issues concern popular sovereignty (Rousseau, book 3 chapters 1-3) and popular suffrage (Rousseau, book 4, chapters 1-3). In light of Rousseau's comments and Robespierre's actions, does the Committee of Public Safety have to force people to be free? Can the terror be justified in light of Rousseau's views about the right of life and death (book 2, chapters 5-6, 11-12)? Does the Revolution demonstrate that man must submit to Rousseau's general will?

Discussions about Napoleon could center on the degree to which he was a "son of the revolution." Robert Holtman's The Napoleonic Revolution examines the reforms Napoleon introduced and is a valuable source of information for showing a little appreciated aspect of Napoleon's rule.

The students should also be introduced to the art and music of the period. Goya's etchings, "The Disasters of War" as well as the romantic paintings of David are particularly good for the revolutionary period. Look for heroic and romantic themes. Recordings of La Marseillaise (Angel Records), March Militaire (Music Guild) and Napoleon (CBS Records) are particularly rousing.

A number of feature length films as well as short documentaries are available for the revolutionary era. Some of the best feature films are Danton, A Tale of Two Cities, The Scarlet Pimpernel, and Waterloo.

The literature on the French Revolution and Napoleonic era is enormous. In addition to George Lefebvre's The Coming of the French Revolution (New York; Columbia University Press, 1957), use Frank Kafka and James Laux's The French Revolution: Conflicting Interpretations (New York: Random House, 1968) and Pieter Geyl's Napoleon For and Against (New Haven: Yale, 4th printing 1967 - original in 1949) for conflicting historical views of the period.

19TH CENTURY: THAT IS TO SAY, 1815-1914

READINGS: Charles Dickens, Hard Times (New York: New American Library, 1980)
Karl Marx and Friedrich Engels, Communist Manifesto (International).
E.M. Forster, Passage to India (New York: Harcourt, Brace, Jovanovich, 1952)
Handouts: statistics of the industrial age

In studying the nineteenth century the emphasis will be on the social upheaval caused by industrialization, the political and social thought it called into being, and Europe's takeover of much of the rest of the world through the second wave of imperialism. It is difficult to exaggerate the extent of the change brought to people's lives by the Industrial Revolution. Use maps, pictures, charts, whatever you can to get your point across. Vivid impressions can be made through the use of household budgets and inventories (compared to the students' own), an account of a worker's day, the role of the clock in our lives, etc. Dickens is excellent for the emotional impact of industrialization, but will have to be backed up by lectures and statistical handouts. We have successfully used Engels', Condition of the Working Class in England (Moscow: Progress Publishers, 1973) here, but students tend not to believe him (because he is a Communist), while Dickens is surely above reproach on that count, and we read Engels anyway as co-author of the Manifesto.

Discussion questions for Dickens: How are Christian values and capitalist values in conflict? Explain the educational system of Mr. Gradgrind. How is it related to the industry of Coketown? What is the symbolism of the circus? How has industrialization affected human relationships (e.g., the Hands and the employer, Louisa's marriage)? Tie this in with Marx and Engels' observation that, under capitalism, all human relationships are reduced to callous cash payments. Why is it important that Bounderby turns out to be a fraud? What is the role of Harthouse? Mrs. Sparsit? Analyze the characters in terms of their social class.

A good film to show here is Jacob Bronowski's Ascent of Man #8, "Drive for Power." Contrast Bronowski's wholehearted love for technology and his idealization of early industrialists with Dickens' views.

The Communist Manifesto represents one response to the new social, economic and political conditions posed by the Industrial Revolution. You may want to drop the next to the last chapter of the Manifesto, which is now of antiquarian interest. You will want to sketch the historical background of 1848. How does Marx and Engels' criticism of capitalism agree with or differ from that of Dickens? How does their solution differ? Is the argument of the Manifesto an essentially moral argument? Is all history the history of class struggle? Why did their prediction of the imminent downfall of the capitalist system prove to be untrue? Point out that the book can still enrage its readers--for example, the section on bourgeois marriage.

Edmund Wilson, To the Finland Station: A Study in the Writing and Acting of History (New York: Farrar, Straus & Giroux, 1972), is still an excellent account of the Marx/Engels partnership, a well as the wider philosophical background of socialism.

Passage to India is based on E. M. Forster's two visits to India in the halcyon period of imperialism before the first world war (though not published until 1924). During this first visit, he stayed with friends in the British enclave, but during his second visit, he acted as secretary to a prince in one of the native states. Thus, he experienced both sides of India--at least as well as an Englishman could--and his book is an eloquent account of the effects of domination on human relationships. (You may remember it was Forster who said, if given a choice between betraying his friend and betraying his country, he hoped he would have the guts to betray his country.) Forster does not understand Indian culture particularly well, but he is beyond compare in his ability to describe what he sees. Take for example, the religious ritual described at the opening of the third section of the book, "Temple." A fascinating comparison is Forster's account of the same event in his letters home, reprinted as Hill of Devi (New York: Harcourt Brace, 1971). In turning his experiences into a novel, Forster becomes more sensitive and more fair.

Background lectures here should include the Muslim invasion, the early European incursions into India, the British East India Company, and the political events surrounding the Mutiny.

Some questions to discuss: What is the function of the British in India (British view)? How do the Indians look at British rule? Can you generalize about the differing attitudes displayed by Muslims, Hindus, Englishmen, Englishwomen? Compare their attitudes on art and poetry, religion and the religious experience, sex, justice, truth Why does Forster find it relatively easy to understand the Muslims, as opposed to the Hindus? Why didn't the Bhattachrayas keep their appointment? Why doesn't Forster explain this? What happened to Mrs. Moore? How does the religious ritual described in "Temple" differ from the Western concept of religion? How do the Indians regard the trial and British legal procedure? Consider the conflict between democratic government at home in England and imperialistic rule abroad. Why is the title Passage to India?

The recent film, while an excellent film, is a poor reflection of the book. The casting, however is excellent, and you may want to show a few scenes to give the students a visual image of the main characters. An effective slide show is the contrast between Indian and Victorian English sculpture.

Faculty Reading for the Industrial Revolution:

From John and Barbara Hammond on, the sources and commentaries are numerous. Recommend Peter Laslett, The World We Have Lost (New York: Scribners, 1971), for a scholarly look at the pre-industrial past romanticized by Engels and others.

Denoyer-Geppert has a good wall map entitled Industrial England which shows England in 1700 and 1911, with population density and the concentration of various industries. It's map #H18 and the author is Samuel B. Harding.

Francis D. Klingender, Art and the Industrial Revolution - is an interesting source for suggestions and visual art and poetry to accompany this unit.

B. R. Mitchell, European Historical Statistics, 1750-1970 (New York: Columbia University Press, 1978), may be mined for useful data.

W. W. Rostow, The Stages of Economic Growth (Cambridge: Cambridge University Press, 1961) is useful for a lecture on the structure of the Industrial Revolution. Since his thesis is based on Britain, it is applicable to either the Dickens or Engels reading. It's also a nostalgic look at the 1960's when economic growth was going to solve the world's problems.

E. P. Thompson, The Making of the English Working Class (New York: Pantheon, 1964), is a superior reference for workers in the industrial period.

Faculty Reading for Imperialism:

Charles Allen, Raj: A Scrapbook of British India (New York: St. Martins Press, 1978). Wonderful photographs and details of material aspects of life in the imperial period.

A. L. Basham, The Wonder That Was India (New York: Taplinger, 1968). A classic work. Covers Indian history up to the Moslem conquest.

Philip Mason, The Men Who Ruled India (New York: Norton, 1985). An abridged version of an older two-volume work. A gold mine for anecdotes about the sahibs. Develops the contrasts between different periods of British rule.

Romila Thapar and Percival Spear, History of India (Baltimore: Penguin, 1966, 1970), 2 vols. A good reference. Also useful is the New Cambridge History of India: Indian Society and the Making of the British Empire, by C. A. Bayly (Cambridge: Cambridge University Press, 1988), 2 vols.

TWENTIETH CENTURY (1914-Present)

READINGS: Milton Mayer, THEY THOUGHT THEY WERE FREE (University of Chicago Press), documents, poetry, films.

Because we are still living in it, the twentieth century is perhaps the most difficult unit in the entire syllabus. The students should be made aware of the difficulty historians have in dealing with events they themselves have lived through or are living in. In fact, there is a rich opportunity to allow students to examine the processes by which historians collect and evaluate information. Periodically you may want to change the materials you use and there should also be an effort to look back to the central questions with which we began: the nature of religion, of virtue, what is a hero, etc.

The unit automatically focuses on the two world wars and the Russian Revolution but our vision could get skewed if that is all. The end of the European dominance of the non-Western world and the destruction, too, of values and institutions which seemed invulnerable in 1914 have left the West with greater challenges than perhaps at any time since the Renaissance.

The First World War should begin with a consideration of maps for Europe showing four things: (1) the political boundaries (2) the concentration of nationalities (3) the system of alliances from 1876 (Congress of Berlin) to 1914 and (4) the von Schlieffen Plan. The student should also become familiar with a map of the world showing the various European imperial interests prior to 1914. The events leading up to mobilization can be traced in documents such as the "blank check", the ultimatum to Serbia. For the psychological impact of the war, you may want to use any of the poetry of Siegfried Sassoon or Ungaretti. Definitely, however, use Wilfrid Owen. His death just as the war ended makes his work particularly poignant. Richard Burton's recording of Owen is extremely effective. It is important that the students examine how things like the trenches, the use of mustard gas and "bleeding the enemy white" with machine guns dehumanized people. In one of his poems, Owen winces at the "old lie" "*Dulce et Decorum est/Pro patria mori*," If dying for one's country is no longer sweet and honorable, is anything? Is anything then worth any kind of sacrifice? What then would give sweetness and honor to life? What had the war done to Christianity? To the regard for Reason as a clarifier of things?

Ancient dynasties, the Hapsburgs, the Hohenzollerns and the Romanovs, were also causalities of the War. The fall of the Romanovs, of course, is the story of the rise of the first modern Communist state. The "Petition of Bloody Sunday" will illustrate more graphically than any lecture the extent of the misery which existed in Russia even before the War compounded that misery.

The sense of emptiness and spiritual dislocation following the war can be evoked in T. S. Eliot's poem "Hollow Men". W. B. Yeats "Second Coming", was written in reference to Ireland's Easter Rebellion in 1916 but the tone of utter despair can be linked with the Eliot poems. Given just these poems, the students might be asked to examine why the totalitarianisms of the 1930's were possible, indeed likely. Another poet, W. H. Auden catches the sense of foreboding, of impending further evil in "September 1939."

The Second World War, of course, was the almost inevitable aftermath of the First. The danger is that students are likely to write it off as simply the fault of one or two madmen. Milton Mayer's They Thought They Were Free shows the reactions of twelve ordinary, rational German people to Hitler and makes his rise to power seem very plausible. The key question to be discussed is: Why did Hitler happen and could he happen anywhere, anytime?

If there is time, the film JUDGMENT AT NUREMBERG should be shown but it does take three hours. Again, the point is that each individual, not Hitler alone, was responsible for his actions or inaction. A sampling from the War Speeches of Winston Churchill, are a must. The question might be raised: If it weren't for Churchill galvanizing the British, might they too have succumbed as the French did?

The aftermath of the Second World War brings three major issues to mind: (1) The rise of independence movements in the "Third World" and Europe's responses to these. A consideration of one (or more if time permits) of the following should be undertaken: the Indian nationalist movement under the direction of Gandhi, (refer to Passage to India) of Egyptian nationalism under Nasser (and the 1956 Suez crisis), of the end of British and French colonialism in Africa and the Near East and the subsequent of the "Middle Eastern crisis" which never seems to end and the end of Russia's empire in Europe as of 1989. (2) The impact of nuclear energy and the technology generated by the exploration of space on the human soul and upon western culture specifically. As Hiroshima and Nagasaki illustrate, our technologies have enormous destructive power but the advances in medicine illumine their constructive powers as well. And (3) humanity's relationship to nature. Can we continue to exploit nature for our legitimate needs without endangering the needs of future generations?

A fitting close to the semester are excerpts from Dag Hammarskjold's autobiographical Markings. Hammarskjold, a former Secretary-General of the United Nations, is very warm and readable. Although the book is arranged as short aphorisms, even a small sampling can provoke sparkling comparisons with almost any other source in the 2-semester sequence -- with Plato, Marx, Dickens' Mr. Gradgrind, and obviously with St. Augustine. An examination of the classical and Christian values evinced by Hammarskjold also closes the Twentieth Century on a hopeful note.

For faculty reading: Arendt's EICHMANN IN JERUSALEM is invaluable for pointing out that Hitler's success depended on very ordinary people, like Eichmann (or any of us?) doing very ordinary things. She also points out how the "final solution" was carried out in some Nazi-controlled states but was absolutely defied in others, such as Denmark. And defiance worked! The horror depended on ordinary people cooperating and where they didn't cooperate, the suffering was markedly lessened. Albert Camus' THE PLAGUE, and Spengler's DECLINE OF THE WEST, are also illuminating. Roland Stromberg's AFTER EVERYTHING studies Western intellectual history since 1945 to the mid 1970's. He senses that the "European Age" is ending.

FILMS

1. Civilization I and II, by Kenneth Clark (early and high Middle Ages). Heritage Civilization and the Jews, by Abba Eban, I and II (Jewish history through the destruction of the Temple). Ascent of Man, by Jacob Bronowski, 6 (trial of Galileo), 8 (industrial revolution) and 10 (Knowledge or Certainty: (intellectual background of Naziism and 20th century science). Cromwell, with Richard Harris. Dangerous Liaisons. Danton. Reds. Twisted Cross. Judgement at Nuremberg. Fur Uns (on AHA video, History and Film). Night and Fog. Mussolini, Rise and Fall of a Dictator

A note about the use of films: A picture is obviously worth a thousand words and a filmstrip can be worth even more. They should, however, be used carefully. The students can easily become passive and reactive rather than active thinkers. Hence, we strongly recommend previewing the filmstrips or films you select so that you can alert the students to major ideas raised in the film. Also, they will then be readier to discuss those points after the film is over.

SLIDE SHOWS

1. Greek vase illustrations for the Iliad.
2. Parthenon.
3. Sequence of Greek sculpture, Archaic through Hellenistic.
4. Rome: great public works, or Roman portraits, or Roman Pompeii.
5. Plan of St. Gall.
6. Gothic cathedrals.
7. Medieval manuscript illustrations for Chaucer, Book of Kells or Lindisfarne Gospels or Tres Riches Heures de Duc de Berry
8. Slides of Renaissance painting to illustrate Burckhardt. Also portraits.
9. Absolute monarchy: Versailles and royal portraits.
10. Romantic and nationalist painting.
11. Victorian sculpture compared with Indian.

MUSIC

1. Gregorian chants and Carmina Burana.
2. Renaissance madrigals.
3. Luther, hymns (A Mighty Fortress).
4. Nationalistic music: Wagner's Ride of the Valkyries, Tchaikovsky's Marche Slav, Marseillaise, Rule Britannia, Horst Wessel Lied

SHORTER DOCUMENTS

FIRST SEMESTER

1. Egypt: selected documents
2. Sappho, poems
3. Rome: Twelve Tables (William Hunter, A Systematic and Historical Exposition of Roman Law. London: Wm. Maxwell, 1885.); Scipio's Dream, from the Republic of Cicero (Penguin); story of Cincinnatus from Livy
4. Pastoral letter of Pope Gregory I to Augustine in Bede's Ecclesiastical History
5. Medieval documents: Feudal oath, manorial dues (Transactions and Reprints from the Original Sources of European History. Philadelphia: University of Pennsylvania Press, III.) guild regulations, university student oath, rules of courtly love, Magna Carta (E.F. Henderson, Select Historical Documents of the Middle Ages (London: George Bell & Sons, 1892).
6. Petrarch, sonnets to Laura

SECOND SEMESTER

1. Execution of Thomas Cranmer, Foxe's Book of Martyrs (Spire Books, NJ: Old Tappan, 1977)
2. Copernicus' letter to the Pope
3. Sentence of Charles I and his speech on the scaffold
4. Voltaire on the Calas affair
5. French Revolution documents: "What is the Third Estate?" by Abbe Sieyes, Declaration of Rights of Man, Declaration of Rights of Woman, Tennis Court Oath, Law of Suspects

   Owen in C. Day Lewis' Collected Poems of W. Owen, Chatto & Windus, 1966
6. Documents related to World War I: "Blank Check," Ultimatum to Serbia, Lusitania Notes, Armistice from Louis L. Snyder, Documents of German History (New Brunswick, NJ Rutgers U Press, 1958)
7 Poetry of World War I: Wilfred Owen, Giuseppe Ungaretti.
8. Poetry: T.S. Eliot, "Hollow Men" or "Love Song of J. Alfred Prufrock"; W.H. Auden, "September 1939"; W.B. Yeats, "Second Coming".
9. Documents related to World War II: Roosevelt, "Day Of Infamy"; Truman's "Demand for Japan's Surrender"; Churchill's "We Will Never Surrender"; etc.

BOOKS FOR WESTERN CIVILIZATION

FIRST SEMESTER

1. Homer, ILIAD (Penguin, 2.95)
2. Plato, APOLOGY, CRITO and PHAEDO (DEATH SCENE) in LAST DAYS OF SORATES (Penguin, 3.95)
3. Herodotus, HISTORIES (Penguin, 5.95)
4. BIBLE - various editions
5. Suetonius, LIVES OF THE TWELVE CAESARS (Penguin, 4.95)
6. Augustine, CONFESSIONS (Penguin, 3.95)
7. RULE OF ST. BENEDICT (Liturgical Press, 2.25)
8. LETTERS OF ABELARD AND HELOISE (Penguin, 5.95)
9. Chaucer, CANTERBURY TALES (Penguin, 2.50)
10. Machiavelli, PRINCE (Penguin, 2.250)
11. Erasmus, PRAISE OF FOLLY (Penguin, 5.95)

SECOND SEMESTER

1. Martin Luther, ON CHRISTIAN LIBERTY (Augsburg Fortress, 2.50)
2. Descartes, DISCOURSE ON METHOD (Penguin, 4.50)
3. Locke, SECOND TREATISE OF GOVERNMENT (Hackett, 3.95)
4. Voltaire, CANDIDE (Penguin, 2.50)
5. Rousseau, SOCIAL CONTRACT (Penguin, 4.95)
6. Dickens, HARD TIMES (Signet, 2.25)
7. Marx and Engels, COMMUNIST MANIFESTO (International, 3.25)
8. Forster, PASSAGE TO INDIA (Harcourt, Brace, 5.95)
9. Mayer, THEY THOUGHT THEY WERE FREE (U of Chicago, 9.95)

WESTERN CIVILIZATION "C"
SYLLABUS - PART I

FOR THE COMMITTEE ON THE INTRODUCTORY COURSE IN HISTORY (CINCH)
1990-1991

Prepared by:

Sandra Loman
David Trask

1. The Greek City States
2. The Roman Empire
3. The Middle Ages: A Collection of Communities
4. The Renaissance: The Urban Community
5. The Reformation: Dividing the Christian Community

Sandra Loman
David Trask

WESTERN CIVILIZATION C SYLLABUS

STRUCTURE OF COURSE:

45 class meetings minimum which includes 3 days for exams, 2 for introductions and 40 instructional days. 3 credits

course is arranged into 5 windows on western civilization, each approximately 6 class meetings with interstices of one to two days between each.

ORGANIZING PRINCIPLES OF THE COURSE: this course is divided into two semester of five "window"(units) each. Each window represents a unified focal point for viewing a significant aspect of the western past. At each window students will examine a specific event or era and a specific historical community(such as the Athenian polis, women in the Middle ages, Enlightenment intellectuals) within the framework of the development of western civilization. The interplay between the event and the community is the central feature of each window. Because each window requires that studnets employ a specific historical approach in their study, students will gain insight into the work of the historian. These units are placed in chronological sequence to provide some sense of the relationship between different eras and they are linked together with bridges which establish connections between these eras. In this way students should see that history is more than the review of a body of facts; they should find out that "facts" only take on meaning when placed in a specific historical context. From this experiences comes the recognition of what historians really do and what the historical past truly is. Instructors attracted to this approach but not attacted to the specific windows presented in the syllabus are free, of course, to develop their own windows. The following syllabus is only a sample of the range of units which can be used and therefore it is suggestive rather than prescriptive.

WINDOWS CONCEPT: Each window contains events, concepts, persons and isssues which are representative of the entirety of what we call western civilization. The window usually involves some experience with significant examples of the art and literature of the era and involves students with contemporary analysis of the materials presented in the window. As a result of looking into a window students should develop some depth of understanding of the people who populate that time and place as well as of the events and concepts which characterize this window. In each window the event selected is one which significantly effected this society. The perspective employed is that of a particular group, which we have defined as a community; these include the citizens of a Greek polis, the intellectuals in the Enlightenment, the family in the Italian Renaissance, women in the Middle Ages, westernized elites in the non Western world.

As mentioned above students will also examine historical and conceptual issues appropriate to or significant in each window. Therefore, each window will look familiar to students in a structural sense - event, community, conceptual issue and historical issue, the interplay between community and event. Each window will also present its own unique features and thus allow students to develop an appreciation of the contributions made by various eras and peoples to the to the entity we call Western Civilization. At the end of the students' year long experience with western civilization they will have looked into a number of windows and "seen" Western civilization as it developed at significant intervals. The goal is to have students search the evidence, share their findings and then synthesize their ideas at each window they peer through. At the end they can then combine their experiences to provide themselves with a sense of the broad scope of western civilization, develop an understanding of the common features of western societies and discover their cultural heritage. Finally, the process assumes that the students experiences will help them to develop analytical skills so in the future when they look into other windows in western or non-western societies they will have the abilities to evaluate and extract some significant meaning from these new settings.

The approach advocated here involves an extensive reading list drawn from a variety of sources. Some instructors may find the discovery method presented in Discovering the Western Past a valuable resource because it includes selections from many of the sources mentioned in our syllabus. However, this book includes topics which we do not cover. We also suggest greater depth on certain topics than what is presented in Wiesner, Ruff and Wheeler which is designed to supplement a textbook centered approach. Certain assignments in the syllabus make reference to this book but those may be altered by individual instructors by substituting other materials

Wheeler, Ruff and Wiesner, Discovering the Western Past, Houghton Mifflin 1990.

Note: on the following pages each topic/objective and each student participation session constitute a class meeting of 50 minutes. Student participation sessions differ from lectures in that their focus is to actively involve students, either individually or in collaborative learning activities.

EVALUATION: The primary mode of evaluation in this course is essay. The essays are based on the central questions posed in each window and can be incorporated into class sessions, as take-home assignments or at the end of the window. Generally the essays should run 1-3 pages typewritten, double spaced. Questions to be used as essays are suggested in the description of historical and conceptual issues for each window as well as the student participation topics.

COURSE OUTLINE

I INTRODUCTIONS:

1-2 class sessions devoted to introducing materials and methodology(windows approach) to students

Introduce concept of Western Civilization/ Civilization
Focus: The basic elements of civilization: organization, technology, urbanization, agriculture, physical environment, relgion

Introduce terminology of history: society, culture, civilization, categories of analysis

Introduce concept of cultural borrowing and influence- to provide continuity, sense of cultural heritage as an element of western civilization
A useful source: A Civilization Primer by Edward Anson - Harcourt Brace Jovanovich

II FIRST WINDOW ON WESTERN CIVILIZATION: THE GREEK CITY STATES

community: The Greek Polis - Athens, Sparta

event: The Peloponnesian Wars 431-404 B.C: a series of wars between Athens and Sparta, the two leading Greek Poleis(plural form of polis). This war will test each community, but especially Athens. It will also raise several important issues for each polis, e.g. what is the best form of government, how should one polis treat another, what is the obligation of the individual to the polis(loyalty). These wars are seen by historians as a turning point for classical Greek civilization and the polis which will move in new directions in the following century, eventually resulting in the decline of the polis. The events themselves have been passed on to us by one of the first true historians, Thucydides, himself an active participant. The issues raised by Thucydides remain pertinent in our time, for example why do we wage war on one another and how do we justify war. In addition to Thucydides another perspective on these wars appears in Greek drama and it is possible to examine another important aspect of our cultural heritage while also extending our knowledge of the event. The specific play , Lysistrata, is a comedy written by Aristophanes at one of the darkest moments of the war for Athens, the defeat of the Sicilian expedition and a major blow to the Athenian war effort.

Historical Issue: War as a normal relationship between Greek poleis(communities). Why is war a significant function of community(polis) in classical Greece? What does war mean to these communities and how does it effect the lives of the individual members of the community? How does a polis justify war, especially against other poleis?

Conceptual issue: how does a community define itself? by its actions, through its myths, philosophy, history and drama in Athens, by its laws and organization in Sparta. What happens when a community begins to expand its scope and enlarge itself as Athens does before the Pelopponesian wars? As a community becomes involved in a war how does justify or explain its action? What happens if it sets forth or appeals to an idealsized image of itself? Has it redefined itself?
Lecture topics:

1. definition of polis, description of citizenship in the polis
   focus: on gender, age, birth, class, obligations and privileges
   the functions of the polis, especially religious and military.Include slides of classical Athens: the Acropolis, the Agora, a map of the city in the 5th c. B.C.

2. the modes of expression developed by the polis, especially Athens: myth, drama, philosophy and history. What do these reveal about the polis and how these people perceive of their community.
   focus: myth and legend: The legend of Theseus
   drama: The Oresteia by Aeschylus
   philosophy: The Republic by Plato
   history: The History of the Peloponnesian Wars by Thucydides

(describe the content of each of these to students in terms of what they relate about the nature of the polis: its identity, its values, its functions, its history. Ask students at the end of the lecture or on an examination to discuss the importance of the polis in the lives of the classical Greeks and how these modes of expression support the notion that the polis is a very significant element in the lives of these people..

3. description of the development of the Athenian & Spartan poleis
   focus: the population problem and how each poleis deals with this issue and thereby defines itself differently within the common framework of the polis.

4. Lecture on the Peloponnesian Wars- events, persons, nature of Greek warfare: Pericles, Alcibiades, the Peace of Nicias, the failure of the Sicilian expedition, the collapse and defeat of Athens

Student Discussion/participation: designed for collaborative learning and individual participation in group discussion

1. All students must read selections from Thucydides on the Peloponnesian Wars before coming to class. Divide into small groups - 3 to 5 students and assign each group one of the five selections from Thucydides. Each group will work together for 15 minuntes to summarize their selection for rest of class and also postulate a cause of this war. The instructor will reconvene the class as a large group to have each group present their findings. The combined findings will then constitute a list of the causes of the war according to Thucydides, who just happens to be the primary source used most often by historians.

2. If the instructor chooses to use the Discovering the Western Past text then use the following collaborative learning exercise. Have the students read ch. 2 in Vol. 1 of the book: The Ideal and the Realisty of Classical Athens. Again divide the class into groups of three to five students and assign one to two segments of the chapter to each group. Each group must summarize its segments for the rest when the class is reconvened after 15-20 minutes and then the instructor should have the entire group address the questions postulated by the chapter about the differences between the ideals and the realities of life in classical Athens.

3. Analysis of a Greek Play which deals with the Issue of War. The Lysistrata was written during the Pelopponesian wars by Aristophanes. The play is a comedy and deals with the women of Athens denying their mates any sexual contact until they stop waging this war. Students will be asked to read the play before this class and to bring to class with them a one to two page draft essay in which they discuss the following? What message(s) about war does Aristophanes deliver in this play? Why do you think he uses women to deliver this message? When students arrive in class they will again be divided into groups of three to five to discuss what they have written and linking the play to the Pelopponessian war. Their discussion should raise the issue of gender roles and also examine the idea of using comedy as a means of expressing opinion about community actions. As a result of the discussion each student will be asked to submit a revised essay to the instructor for evaluation. (Lysistrata, ed. & tr. by Douglass Parker, New American Library, 1988, $2.95)

Reading Materials:

Chapter 2 from Discovering the Western Past
recommended: Tom Jones, "The Athenian" in People and Communities in the Western World, vol. I. This book edited by Gene Brucker is out of print so it may be possible to reproduce select chapters, with permission. Dorsey Press, 1979

Primary Sources:

selections from The Peloponessian War by Thucydides, Crawley trans., Modern College Library, 1982
(selections: The Funeral Oration, II,36; Book III, 82,83,84 on war and the issues caused conflict between Athens and Sparta, Book I, 24-43, the Causes of the War; Book V,84 the Melian Dialogue or Debate)

The Politics by Aristotle, Jowett , trans. 2 vols. 1885, Oxford
(selection on the idea of the polis)

The Republic by Plato
(selection on democracy)

Instructor Resources:

, The Greek Achievement, 800 - 400 B.C.
Chester Starr, A History of the Ancient World
Boardman, Griffin & Murray, Greece & the Hellenistic World(Oxford Univ. Series)

see also the bibliography in McKay, Hill and Buckler, A History of Western Society, 4th ed. It is both complete and very up to date, describing sources which deal with all the topics raised above.

FIRST BRIDGE OR INTERSTICE:

ONE SESSION: Hellenistic Civilization: focus on how aspects of Greek society- culture, language, political & economic organization were diffused throughout the Mediterranean. Discuss the difference between what we label Greek(classical) and Hellenistic. Mention the contact between the Romans and Hellenistic culture and the impact which this has on Roman culture.

ONE SESSION: on the development of the Roman Republic: focus on comparing the development of the Greek poleis of Athens and Sparta with the development of Rome, especially with regards to the the role of the citizen in each, the values each fostered, and expansion as a factor in their historical development.

III SECOND WINDOW: THE ROMAN EMPIRE

Community: The Empire and those classified as Roman citizens. What does it mean to be a citizen in empire such as that created by Rome? The definition of community changes here to include acceptance of and loyalty to common symbols which become the basis for this community. The community is more artificial and attempts to transcend or coopt previously existing communities. Being a citizen of the empire is different than being a Roman citizen under the Republic although that citizenship is a model for aspects of imperial citizenship.

Event: The Life of Paul the Apostle, of Tarsus, ending in his death at the hands of the Emperor Nero during the first official persecution of Christians by the imperial government(65 A.D.) Paul's life spans the first century of the empire and he exemplifies the diversity out of which Rome hoped to create unity in the Mediterranean world. Paul was a Jew, then a Christian, a Roman citizen(through his father) and spoke Greek. Paul is also responsible for molding early Christian theology and setting the faith on a path that will eventually result in its spiritual conquest of the Roman Empire three centuries after his death. Paul also creates a new community within the Empire, the Christians, whom the Romans periodically persecute because they are seen as a threat to the spiritual unity Rome wishes to achieve. That spiritual unity Rome employs as one of the primary symbols of the Empire(community). An examination of Paul's life exposes students not only to the history and character of the Roman Empire(the historical context of his life) but also to the ideas of a most important Christian theologian. This double exposure reveals to them two most significant elements in Western civilization, the Greco-Roman Tradition and the Judeo-Christian tradition at seminal points in the development of both.

Historical Issue: What is the nature of Roman citizenship? imperial authority? What are the common elements and symbols which bind the Empire into a unified community? and how does this empire deal with the diverse peoples and beliefs which it controls? In other words how does the empire go about creating geographically extensive community through spreading the symbolspa unity while embracing so many different cultures and religions? This process has been labeled Romanization by some historians.

Conceptual issue: What are symbols? What are the functions of symbols? what is the role of symbols in the creation and maintenance of a community? How does this community deal with diverse cultures who may not recognize those symbols or whose own symbols compete with those employed in the Empire? Because those symbols can be projected as deities, this issue also involves examining the religious beliefs and/or institutions found in the Empire. And finally, what form do these symbols take? How are they projected by the community

Topics/ objectives: (these are possible lecture/discussion topics)

1. How did the the Roman Empire function in the first century- How was the empire formed(Roman imperial expansion), what was the role of the emperors, how was the Empire organized, what peoples and cultures came under Roman authority during this period?

2. What techniques did Rome employ to unify the ancient world? How do these function as symbols of Roman authority, of the Empire? Roman law, Latin language, citizenship, military power and the cult of the Emperor(the spirit of Rome).

3. What makes one a citizen of the Roman Empire? What is the nature of this community? What privileges accompany citizenship? what values does this community hold and what religious and philosophical concepts does it adopt and promote? Who is left out of this community and why?

4. The Historical Development of Christianity within the Roman Empire: Briefly describe Judaism in the first century A.D., the common features of the Hellenistic mystery religions and the origins of Christianity

5. The Life and Work of Paul of Tarsus: an example of the unity and diversity existing within the Empire, address how Paul exemplifies both in his life. Describe Paul's experiences with Judaism, his conversion to Christianity and his missions. End with his death at the hands of the Romans, probably as a result of the first official persecution of Christians under the Emperor Nero

Student discussion/participation:

1. Creating the symbols of empire: The Emperor as authority and chief symbol. Discussion of Chapter 3 in Discovering the Western Past which deals with the formation of the Empire by Augustus. This includes visual and written sources for students to examine. Divide them into groups of three to five, give them 15 to 20 minutes to read the sections of the chapter assigned to each group and then reconvene with each group reporting on its analysis of their assigned sections. Their analysis should address how Augustus uses his position to create imperial authority and why the emperor becomes the chief symbol of the the Empire.

2. The Message of Paul of Tarsus: How does Paul of Tarsus create the basis for a new community, the Christian community? Who do you predict will join this community? How will Rome react to the Christians? What do you see as the points of conflict between Rome and the Christians? Why will Rome eventually adopt Christianity as its official religion(three centuries later)? Have students split into two groups, Romans and Christians. Have them answer these questions in a simulation setting in which they must respond according to their identity, Roman or Christian. The Christians must explain the message of Paul to the Romans and they must identify what sort of person they are(e.g. Jew, Gentile, rich poor), the Romans must indicate what their complaints or disputes with Christianity are and also what their methods for dealing with the Christians will be. Both should deal with the last issue, the adoption of Christianity as the official religion. In preparation for this students will be assigned reading in the New Testament and to read the article on Paul the Apostle, Saint in Encyclopaedia Britannica(Macropedia). Also read selection from Tacitus, Persectution of the Christians under Nero

Secondary Sources: a chapter on the Roman Empire in an ancient history text or in a Western Civilization text is recommended here. Two ancient history texts to consider are Henry Boren, The Ancient World and Tom Jones, From the Tigris to the Tiber. Both will provide students with the basic historical outline of the first two centuries of the Empire. The Western Experience, 5th ed. by Chambers, et al. and A History of Western Society, 4th ed. by McKay, Hill & Buckler have excellent chapters on the Roman Empire. The discussion of Christianity is especially good in the Chambers text.

chapter 3 in Wheeler, Ruff and Weisner on Augustus

Primary Sources: selections from Tacitus on the persectution of the Christians under Nero
short selections from Suetonius on Augustus, Tiberius Claudius and Nero describing each emperor
short selections from the New Testament: Mark 5;6:1-6; Acts of the Apostles:9,11; Paul: letters to the Romans, 2,7-9; letter to the Ephesians, 1-4.

Fiction: Robert Graves, I, Claudius and Claudius the God
Colleen McCullough, The First Man in Rome
(Robert Graves was a premier classical scholar who turned his hand to fiction and produced an account of the imperial court in the two book listed which have been used for a BBC television production. Either one would work well for assigned reading, in place of Suetonius.)

Sources for Instructors:
Peter Garnsey & R. Saller, the Roman Empire
J. Wacher, ed., The Roman World, 2 vols.
Peter Garnsey, Social Status and and Legal Privilege in the Roman Empire
M. Whittracker, Jew and Christians: Graeco-Roman Views
Chester Starr, A History of the Ancient World, rev. ed.(chapter on the Roman Empire is good on Romanization)
Donald Dudley, The Romans,850B.C. to A.D. 337(one volume in the History of Human Society, ed. J.H. Plumb)
W.H.C. Frend, The Rise of Christianity

for other titles see again the bibliography in McKay, Hill and Buckler, ch. 6

SECOND BRIDGE OR INTERSTICE- THE GERMANIC PEOPLES: A NEW STRAND IN THE FABRIC OF WESTERN CIVILIZATION

ONE SESSION: describe the role of the Germanic peoples in the end of the Roman Empire. Use maps showing their locations from the first century A.D. to the sixth century A.D.. (these can be found in a book called the Barbarian World by).

ONE SESSION: describe Germanic society and how it forms an important base for the formation of medieval society: specifically describe the Anglo Saxons and the Franks and their development as cultures and governments between the 6th and 9th centuries, culminating in the Empire of Charlemagne for the Franks and an Anglo-Saxon kingdom under Alfred the Great. (for instructors see J.M. Wallace-Hadrill, The Barbarian West: The Early Middle Ages A.D. 400-1000 and A. Lewis, Emerging Europe, A.D.400-1000.) Einhard's Life of Charlemagne is easily read and could be used for brief selections to be read by students, e.g. his description of Charlemagne, his account of the wars against the Saxons)

WESTERN CIVILIZATION "C"
SYLLABUS - PART II

FOR THE COMMITTEE ON THE INTRODUCTORY COURSE IN HISTORY (CINCH)
1990-1991

Prepared by:

Sandra Loman
David Trask

6. THE BIRTH OF THE MODERN STATE

7. THE ENLIGHTENMENT, THE PHILOSOPHES, AND THE LISBON EARTHQUAKE

8. THE INDUSTRIAL REVOLUTION

9. THE AGE OF NATIONALISM: THE EMERGENCE OF MODERN GERMANY

10. EMERGING FROM THE SHADOW OF THE WEST: THE PROBLEM OF IDENTITY FOR THE NON-WESTERN WORLD

SECOND COURSE - begins in 1660

INTRODUCTION: two transition lectures

ONE SESSION: THE SEVENTEENTH CENTURY AS AN AGE OF CRISIS. Discussion the wars of the late 16th and early 17th century, especially the mixing of religious and political issues: the Hapsburg Crusade of Philip II, the Thirty Years War and the English Civil War. (See Theodore Rabb, The Struggle for Stability in Early Modern Europe, 1975)

ONE SESSION: ECONOMIC AND SOCIAL STRUCTURES OF SEVENTEENTH CENTURY EUROPE: discuss the hierarchical nature of society, the concept of the great chain of being, the major social ranks: nobility/aristocracy, the peasants, the middling classes of professionals, merchants, clergy, the poor. Discuss the social unrest found in France and England in the 17th century.(See Henry Kammen, The Iron Century, 1972.)

I - FIRST(SIXTH)WINDOW THE BIRTH OF THE MODERN STATE

Community: the Court of Louis XIV/ Versailles Palace as the physical manifestation of this community. Essentially this community is the nobility controlled and created by Louis XIV; therefore it would include both the nobility of the sword(nobilite de l'epee) and the nobility of the robe(nobilite de la robe).

Event: the building of Versailles and the movement of the royal court from Paris(the Louvre) to Versailles(1682). Versailles was first a hunting lodge used by Louis XIII and its gardens were developed by him as well. Louis XIV spent time there in his childhood and his adolescence and soon after his real assumption of power in 1660 he began to undertake the transformation of "a little chateau made of a pack of cards"(Saint-Simon) into what has been called a fairy tale palace. Over the next quarter century Louis XIV would devote energy and resources to the creation of new buildings and magnificent gardens and by 1682 he would make Versailles the offical seat of his court and his government, therefore the capital of France. This was a break with ancient tradition that had the king reside in Paris(from the middle ages). Versailles will become one of (if not the most) famous palaces in Europe and even more significantly, it will come to symbolize the theory of absolutism associated with the devolopment of monarchy by Louis XIV. It can be said that Versailles is the physical expression of this policy of absolute rule and that it proclaims the glory and effectiveness of the Sun King, which name Louis XIV comes to adopt. The sun symbol decorates Versailles and Louis proclaims that his subjects will "bask in his glory". As the seat of Louis' court Versailles also becomes an aristocratic community where the lives of the French nobility are played out. All of this is aptly expressed in this quote from Jean-Baptiste Colbert, Louis's finance minister after 1661(the period when Versailles is built):"In the absence of impressive acts of war, nothing marks the greateness of mind of princes better than the buildings that compel people to look on them with awe, and all posterity judges them by the supuerb palaces they have built during their lifetime."

Historical issue: Absolutism and the ordering of society under absolute rule. What is absolute monarchy? How does it develop? How is it justified or explained.

Conceptual Issue: problems of physical evidence: doing history from physical and visual evidence, in this case the art and architecture that is contained in Versailles(including the gardens). This conceptual issue one which will ask students to use their visual skills in combination with their thinking skills.

Topics/objectives:

1. who was Louis XIV? how did he come to build Versailles? include a biographical sketch of Louis; discuss the Fronde and Louis' actual acquisition of rule in 1661.

2. what is the nature of life for the court at Versailles - Best done with slides or photographs? What is "the court"? Here the memoirs of the duc de Saint-Simon would be most useful. Slides can be purchased by contacting the museum at Versailles and there is guidebook available called Versailles: complete guide of the visit. This has wonderful pictures and descriptions. Arts and letters at the court of Louis XIV: the music of Lully and the comedy of Moliere. Lully wrote processional music that can be played in class because the selections are short. The comedy from Moliere that would be good to discuss is Tartuffe which was subject to censorship by Louis.

3. what is absolutism? How does it work as practiced by Louis XIV? What does absolutism have to do with the development of the modern state?

4. What is the alternative to absolutism which develops in England at the same time? What would you need to do to limit royal power? How does this occur in England? Why doesn't it occur in France?

5. What reasons might humans support an absolutist government, or how could one justify the alternative. Use this to discuss the political theories of Hobbes, Locke and Bishop Bossuet(all 17thcentury political theorists)

Student Participation/discussion:

1. ask students(in discussion or in writing) to imagine what life is like at Versailles after viewing slides/film/photos of palace and grounds. Then have them read about life there as it was described- the published memoirs of St. Simon, excerpts from the Splendid Century, memoirs of female members of court.

2. Have students compare the two sorts of evidence they used above. What does each type of evidence(written and visual) tell us about life there? How do the two kinds of evidence reinforce each other as well provide differing information? this can be easily done by using Wiesner Ruff and Wheeler, Discovering the Western Past, vol. I which contains a marvelous chapter on absolutism using all sorts of evidence, physical and verbal. We discovered this chapter after we had assembled this window and were elated that others had focused on the same materials and approach.

3. Have students while looking at map of Versailles explain the meaning of the various rooms in the palace and discuss what the social implications of this layout, the entire palace might have for members of the court, the rest of French society.

or (do one of these two exercises but not both as you likely will not have the time. Each should be done with students working in small groups of 3-5 students, each with a copy of the maps. Each group should record its conclusions so that they can be compared at the end of the session(last 10-15 minutes). Assign one group the task of assembling a consensus list in which they record those conclusions found among more than half of the groups)

4. Have students compare absolutism and its alternative through physical evidence by reexamining the pictures of Versailles and viewing pictures of the meeting place for Parliament in the 17th century, pictures of the palaces inhabited by the English monarchs and pictures of the English court.

Sources for students: ch. 14 in Wiesner, Ruff and Wheeler, Discovering the Western Past, vol. 1. Also selected chapters from John Wolf's biography of Louis XIV called simply Louis XIV. These can be placed on reserve in the library. Recommended chapters are ch. 1, chapter 13, ch. 19 and chapter 23. This will also expose students to historical biography and Wolf's work is well done.

photos of Versailles- taken from Western Civilization Slide Collection (available from Instructional Resources Corporation, 6824 Nashville Rd.,Lanham, MD. 20706) or slides made from books on Versailles(see guide book mentioned above).

maps of Versailles.(see guidebook)

selections from the Memoirs of the Duc de Saint Simon

Sources for Instructors:

John Wolf, Louis XIV (1968) W.W. Norton

W.H. Lewis, The Splendid Century (1957) this is available in a paperback edition.

R. Hatton, Europe in the Age of Louis XIV (1979)

P. Goubert, Louis XIV and Twenty Million Frenchmen (1972)

V.L. Tapie, The Age of Grandeur: Baroque Art and Architecture (1960) (this is useful for understanding the relationship between architecture and politics)

Moliere, Tartuffe

BRIDGE OR INTERSTICE: A CHANGING WORLD VIEW: THE SCIENTIFIC REVOLUTION

First outline the medieval world view of sicience and of society. Secondly explain the emergence of modern science and a new world view in the 16th and 17th centuries. Focus this explanation on Isaac Newton, using his statement that he could see so far because he stood on the shoulders of giants. (Two excellent sources here are Thomas Kuhn, The Structure of Scientific Revolutions (1962) and Alan G.R. Smith, Science and Society in the Sixteenth and Seventeenth centuries (1972)

II SECOND(SEVENTH)WINDOW THE ENLIGHTENMENT, THE PHILOSOPHES AND THE LISBON EARTHQUAKE

Note: full citations for materials mentioned are found in the fully documented window which is attached at the end of the syllabus.

Community: the "enlightened" community of writers and readers of 18th century Europe, especially France

Event: the Lisbon earthquake of 1751

Historical Issue: understanding Enlightenment beliefs, especially the belief in progress. The beliefs of the Enlightenment as part of our modern world view

Conceptual Issue: the community as those sharing a particular outlook or set of ideas rather than as a group who have face-to-face relationships.

topics/objectives:

1. What is the Enlightenment? in its own time, as part of the modern world view? What is the connection between the Enlightenment and the Scientific Revolution? What are the four basic ideas of the Enlightenment?

2. Who are the philosophes? especially focus on Voltaire and his France what are the prevailing views of the ancien regime about the role of government and the role of the people in society? What are the views of the philosophes

3. Who are the readers and writers of 18th century France? What makes these people a community?

4. The Lisbon earthquake? what are student views about earthquakes and their experiences with them? What are the facts of the Lisbon earthquake? Compare the reactions to the Lisbon earthquake in 1755 with those of today(the students')

5. The earthquake and the Enlightenment community - Voltaire's Candide and his poem on the Lisbon earthquake.

Student Participation/discussion:

1. discuss the novel Candide and answer student questions about plot, etc.

2. discuss the differences between a novel of ideas and escape fiction (which is probably what many students read today)

3. What did 18th century readers get from reading the book? Who do you think would read this book. How has the philosophy of optimism survived into the 19th and 20th centuries?

Resources for the students:

Candide by Voltaire   Poem on the Lisbon Earthquake by Voltaire

Discovering the Western Past -Wheeler, Ruff & Weisner, chapter on the Lisbon Earthquake

Robert Darnton, The Great Cat Massacre, chapter " A Police Inspector Sorts His File: The Anatomy of the Republic of Letters."

Resources for Instructors: textbook chapters on the Enlightenment. An especially good one is found in old editions of the Western Civ Text by Brinton, Christopher and Wolff.

The Norton History of Europe, chapters 6,7,8 on the Enlightenment found in volume by Leonard Krieger entitled Kings & Philosophers, 1689-1789

BRIDGE OR INTERSTICE: ONE SESSION on the Weaknesses of the Old Regime: define the term Old Regime(Ancien Regime). Discuss the American Revolution as the embodiment of Locke's. ideas about revolution: that people are able to revolt successfully and creat new government by contracts- the constitution. Are the American revolutionaries philosophes? End with a discussion of the ancien regime as revealing how monarchs are weak in France.

II SEVENTH WINDOW THE AGE OF POLITICAL REVOLUTION: THE TRIAL OF LOUIS XVI AND THE TRIALS OF THE FRENCH REVOLUTIONARIES

Note: the complete version of this window appears at the end of the entire document as an attachment.

Community: the revolutionaries, specifically the revolutionary coalition formed between the convention and in the Paris commune.

Event: the trial of Louis XVI

Historical Issue: Why did the French Revolution occur? what did France want? What did the revolutionaries want?

Conceptual Issue: What are the kinds of factors which affect political behaviors?

Topics/ objectives:

1. What are the conflicting interpretations of the French Revolution? Marxist, intellectual, political.
2. What is the flow of events that constitute the Revolution? from the opening of the estates General through the exectuin of Louis XVI.
3. What are the goals and the arguments to justify those goals of the Jacobins, the Girondins and the King?
4. what is the meaning of the execution of the King and what does this action say about the nature of the French Revolution?
5. what is the connection between the execution of the King and the ideas and power needs of the various political communities(Jacobins, Girondins, etc)?
6. What is the role of the Parisian "people" in the decision to execute the king?

Student participation/discussion:

1. Student simulation of the Trial of Louis XIV:(this will most likely take at least two class meetings) Students will carry out a simulation of the trial of the king and establish their own verdict as a means of gaining a clear understanding of the issues of the relolution and the goals/motivations jof the revolutionaries.
see complete window attached (the simulation is described there as the debates on days five and six of this window)

Chrono-Geographical Syllabi

Proposed NEH Introductory World History Course

Prepared-by: Drs. Collins, Kehoe, Mikulak
March 1, 1991

Course Descriptions of World Civilization

First Semester

This course is designed to introduce the student to the outstanding achievements of the principal civilizations of the world, including prehistoric man, the irrigation societies of Mesopotamia, Egypt, India, and China; the classical empires/golden ages of Greece, Rome, India, and China; the medieval cultures of Byzantium, Islam, the Far East, Africa, the Americas, and Europe; and the early modern European Renaissance.

Second Semester

This course introduces the student to the modern world with special emphasis on the Protestant Reformation; the Age of Reason/Enlightenment; the spread of absolutism; the time of revolutions; the impact of modern intellectual currents; Pax Britannica; western imperialism; global wars in modern times; and the challenges and problems faced by contemporary man in an age of global interdependence.

World History Course
Chrono-Geographical Sample Syllabus

First Semester

I. Prehistory - 3500 BC

Week 1. Prehistory
- A. Big Bang Origin
- B. Early Man in Africa
- C. Early Man in Europe
- D. Early Man in Asia and Americas

II. Weeks 2-5. The Emergence of Ancient Civilizations: 3500 - 500 BC
- A. Mesopotamian Civilizations
- B. The Egyptian World
- C. The Indus Valley Achievement
- D. The Chinese Civilization
- E. Civilizations in Synchronicity: Hittites, Hebrews, Minoans, Meso-Americans

III. Weeks 6-8. The Golden Ages: 500 BC - 600 AD
- A. The Persian World
- B. The Greek Foundations
- C. The Grandeur of Rome
- D. Early Christianity
- E. The Asian Accomplishments: Gupta, T'ang
- F. The Classic American Civilizations

Collins

WORLD HISTORY COURSE

Chrono-Geographical Sample Syllabus

First Semester

IV. 600-1300 AD

Week 9. Islamic Civilization
1. Muhammad and the Early Conquests
2. The Umayyad and Abbasid Caliphates
3. Moslem Culture and World View

Week 10. Asia and Africa
1. China: T'ang, Sung, Chin, and Mongol Rulers
2. Asian Neighbors: Japan, Korea, and India
3. Africa: Early Societies and Later Empires

Week 11. The Byzantines and the Franks
1. The Emergence of Byzantium
2. The Rise of the Franks
3. The First Crusades

Week 12. The Foundations of Western Medieval Civilization
1. Feudalism
2. Manorialism and Trade
3. The Church and Education

Kehoe.

V. 1300-1500 AD

Week 13. European Political and Economic Development
  1. The Hundred Years War and the Holy Roman Empire
  2. The Black Death and Papal Decline
  3. European Commerce: Italy, Portugal, and Spain

Week 14. Asia, Africa, and the Americas
  1. The Mongols and the Turks
  2. India, China and Japan
  3. Africa and the Americas

Week 15. Cultural Developments
  1. The European Artistic Renaissance
  2. The European Literary Renaissance
  3. Asian and African Art and Literature

Second Semester

I. 1500-1600 AD

Week 16. European and Moslem Worlds at the Start of the Modern Era
    1. The Hapsburg Dominions
    2. France, Italy, England, and Russia
    3. The Moslem Empires: Ottoman, Safavid, and Mogul

Week 17. Western European Expansion
    1. Trade
    2. Latin America
    3. Africa and Asia

Week 18. The High Renaissance and the Religious Reformation in Europe
    1. The Renaissance in 16th Century Italy and Northern Europe
    2. The Protestant Revolt
    3. The Catholic Response and the Religious Wars

II. 1600-1700 AD

Week 19. European Political Developments
  1. The End of Hapsburg Dominance
  2. The English and French Monarchies
  3. Russian and Ottoman Empires

Week 20. Western European Expansion
  1. The Role of the Dutch
  2. Anglo-French Rivalry
  3. Spanish and Portuguese Empires

Week 21. Scientific and Cultural Developments
  1. The Scientific Revolution
  2. Scientific Methodology and Religion
  3. The Early Enlightenment

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Draft Outline of World Civilization from 1600 to 2000

Part II/VII: Militaristic Societies in the Seventeenth Century

Week 4/19: Western European Foundations of Power

1. The Scientific Revolution
2. Technology for a Global Age
3. The Dynamic Capitalist System

Week 5/20: The European State System

1. Political Thought from Machiavelli to Hobbes
2. The English Constitutional Crisis
3. The Emergence of Absolutism

Week 6/21: African and Asiatic Warrior States

1. Africa's Divine Kings and the Slave Trade
2. China under the Manchu/Ch'ing Dynasty
3. Japan's Tokugawa Shogunate

Part III/VIII: Eighteenth-Century Global Conflicts and Revolutions

Week 7/22: The Warring European States

1. War and Diplomacy in Eighteenth-Century Europe
2. The Global British Empire
3. Russo-Turkish Conflicts

Week 8/23: Absolutism Tempered by the Enlightenment

1. The Foundations of the Enlishtenment
2. Critique of the Ancien Regime
3. The Spread of Rationalism

Week 9/24: The Age of Revolutions

1. The American Revolution
2. The French Revolution and the Napoleonic Order
3. Revolution in the Spanish Colonies

Part IV/IX: The Nineteenth-Century Western Dominance of the World

Week 10/25: The Renewed Vigor of Post-Napoleonic Europe

1. Recovery from the Napoleonic Wars
2. The Industrial-Capitalist Revolution
3. Intellectual Currents

Week 11/26: Pax Britannica

1. Politics and the Balance of Power
2. The Eastern Question
3. The Military Alliances

Week 12/27: Responses to Western Imperialism

1. The Division of Africa Among European Powers
2. India and Southeast Asia
3. The Contrast between China and Japan

Part V/X: The Fractured Planet of the Twentieth Century

Week 13/28: The End of European Hegemony

1. World War I and the Peace Treaties
2. Totalitarian Movements versus Western Liberal Democracies
3. World War II and European Reconstruction

Week 14/29: The Challenges to Western Global Dominance

1. Moscow, Beijing, and Tokyo
2. Decolonization in Asia and Africa
3. The Rise of the Third World and Islam

Week 15/30: Global Interdependence

1. Economic and Technological Interdependence
2. Ecological Crises and Human Survival
3. Individual Rights, Creativity, and Planetary Consciousness

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Curriculum for Introductory World Civlization--Semester II

Week Six: The New Intellectual Foundations of Western Europe

Objectives:

To show how the scientific method proved superior to the church's scholasticism in resolving issues stemming from Copernican cosmology.

To see how the scientific revolution opened the doors to the Age of Reason.

Primary Sources:

Descartes, R., Discourse on Method (1637)
Galileo, G., Dialogue on the Two Chief Systems of the World (1632)
Locke, J., Essay Concerning Human Understanding (1690)
Newton, Sir I., Principia Mathematica (1687)

Secondary Sources:

Hall, A. R., From Galileo to Newton (1963)
Hazard, P., The European Mind (1963)

Part Three: Eighteenth-Century Global Conflicts and Revolution

Week Seven: Absolutism Tempered by the Enlightenment

Objectives:

To examine the characteristics of European absolutist monarchies and its enlightened critics.

To trace the influence of the Enlightenment on European politics, thought, and the arts.

Primary Sources:

Locke, J., Two Treatises of Civil Government (1690)
Montesquieu, Baron de The Spirit of the Laws (1748)

Rousseau, J., The Social Contract (1762)
Voltaire, Candide (1759)

Secondary Sources:

Gay, P., The Enlightenment: An Interpretation (2 vols., 1966-1969)
Krieger, L. Kings and Philosophers, 1689-1789 (1970)

Week Eight: **The Warring European states**

Objectives:

To show the conditions favoring the development of highly militarized European states and the resulting continental and global wars.

To study the rise of Russia as an expanding Eurasian power.

Primary Sources:

Peter the Great, Correspondence with His Son (1715)
Treaty of Paris (1763)
Lan Ting-yüan, A Wary View of the "Barbarians" in China (1732)

Secondary Sources:

Nef, J., War and Human Progress (1968)
Parry, J. H., Trade and Dominion: The Overseas European Empires in the Eighteenth Century (1971)

Week Nine: **The Age of Revolution**

Objectives:

To compare the background and causes of the American and the French Revolutions.

To evaluate the consequences of the Napoleonic Order on Europe and the liberation maovement in the Spanish-American colonies

Primary Sources:

The American Declaration of Independence (1776)
The French Declaration of the Rights of Man and Citizen (1789)
Paine, T., The Rights of Man (1791-1792)

Secondary Sources:

Arendt, H., On Revolution (1963)
Herold, J. C., The Age of Napoleon (1968)
Lynch, J., The Spanish-American Revolutions, 1808-1826 (1973)
Tocqueville, A. The Old Regime and French Revolution (1856)

Part Four: **The Nineteenth-Century Western Dominance of the World**

Week Ten: **The Renewed Vigor of Post-Napoleonic Europe**

Objectives:

To show how Europe recovered from the Napoleonic wars and entered the Age of Industrial Capitalism.

To examine the rise of liberalism, nationalism, and socialism in nineteenth-century Europe.

Primary Sources:

Prince Albert, "The Achievements of Science and Industry" (1851)
Marx, K. and Friedrich Engels, Manifesto of the Communist Party (1848)
Mill, J. S. On Liberty (1859)

Secondary Sources:

Kissinger, H., A World Restored (1957)
Kohn, H., The Idea of Nationalism (1944)
Woodward, E. L., The Age of Reform (1962)

Week Eleven: **Pax Britannica**

Objectives:

To explore the bases for the global dominance of Great Britain.

To examine the causes leading to the failure of the British policy of the balance of power to maintain the peace.

Primary Sources:

The Entente Cordiale of Great Britain and France (1904)
Hobson, J. A., Imperialism: A Study (1902)
Kipling, R., "The White Man's Burden" (1907)

Secondary Sources:

Hobsbawm, E., Industry and Empire (1968)
Holborn, H., The Political Collapse of Europe (1951)
Taylor, A. J. P., The Struggle for Mastery in Europe, 1848-1918 (1971)

Week Twelve: **Responses to Western Imperialism**

Objectives:

To examine the factors that drove European powers to imperialism.

To study the responses of African and Southeast Asian nations to western imperialism.

Primary Sources:

Lin Tse-hsü, Letter of Moral Admonition to Queen Victoria (1839)
Michael, F., The Taiping Rebellion (1971)
Tilak, B. G. Address to the Indian National Congress (1885)

Secondary Sources:

Headrick, D. R., The Tools of Empire (1981)
Stavrianos, L. S., Global Rift (1981)

Part Five: **The Fractured Planet of the Twentieth Century**

Week Thirteen: **The End of European Hegemony**

Objectives:

To analyze the forces leading to the general war in Europe, its spread to the rest of the world, and the consequences of this conflict.

To show that the emergence of totalitarian regimes in the interwar years threatened the fragile peace.

To examine the factors enabling the Allies to defeat the Axis and the postwar foundations created by the victors.

Primary Sources:

Keynes, J. M., The Economic Consequences of the Peace (1919)
Hershey, J., Hiroshima (1946)
Hitler, A., Mein Kampf (1925)
Marshall, G. C., The Marshall Plan (1947)

Secondary Sources:

Arendt, H., The Origins of Totalitarianism (1966)
Ferro, M., The Great War, 1914-1918 (1973)
Holborn, H., The Political Collapse of Europe (1951)
Sontag, R. J., A Broken World, 1919-1939 (1971)

Week Fourteen: **The Challenges to Western Global Dominance**

Objectives:

To see how the Cold War, decolonization in Asia and Africa, and the rise of new power blocs challenged Western domination.

Primary Sources:

Ho Chi Minh, The Vietnamese Declaration of Independence (1945)
Mao Zedong, The Chinese People Has Stood Up (1949)
State of Israel Proclamation of Independence (1948)
Tutu, Bishop D., The Question of South Africa (1984)

Secondary Sources:

Hyland, W., Mortal Rivals: Superpower Relations (1987)0
Myrdal, G., Against the Stream (1973)
Lincoln, E. J., Japan Facing Economic Maturity (1988)

Week Fifteen: **Global Interdependence**

Objectives:

To examine the consequences of global interdependence in the areas of economics and technology, human survival and the environment, humankind and planetary consciousness.

Primary Sources:

The Global 2000 Report to the President (1980)
The Universal Declaration of Human Rights (1948)

Secondary Sources:

Ihde, D., Technology and the Lifeworld (1990)
Toffler, A., The Third Wave (1981)

Lecture I.I. Prehistory and Prelude

While it is often conceded that prehistory is the proper realm of archaeologists and anthropologists, many interdisciplinary historians now realize that an inclusion of mankind's earliest moments remains a vital part of cultural heritage. Furthermore, we need to go back even further to the beginning of all beginnings and place mankind in a universal time frame that fully illuminates our brief experiment on one planet in a galaxy among billions of galaxies. Historians and teachers could, at this point, use National Geographic star maps to demonstrate "where we are" in relation to the Local Cluster, discuss the age of the universe, and demonstrate the immensity of space by discussion of (LY) light-year formulations. Next, by using Carl Sagan's Cosmic Calendar, found in his book Dragons of Eden, teachers can illustrate how time can be understood on a scale in which 1 billion years equals 24 days (see included example).

Since all major world civilizations have occurred, on this scale, within the last few seconds of the cosmic year, we can realize and be humbled by the fact that the length of humanity's ascension has been very brief indeed.

At this point, teachers might want to use Joseph Campbell's The Way of the Animal Powers, volume I, to visually demonstrate the age of all other living things on this earth in relation to the earliest hominids. Ultimately, students will grasp several reasons for this material presentation: 1) they will begin to realize how the universe, from the Big Bang to the rise of Homo Sapien, evolved and continues to evolve, 2) that humanity has a place in the vast universe, however small and unassuming, 3) that mankind is just beginning to truly explore his cosmic surroundings and his "history" is organically interrelated to the universe at large.

It is imperative that students understand the origins of hominid creatures and the overwhelming evidence of our connections to the pongoid (ape) line. The earliest dawn ape, Aegyptopithecus, which existed in the Miocene Epoch (24-5 millions years ago), was a precursor to both man and ape, had 32 teeth, and the recent find by Duke University in the Faiyum

Depression in Egypt confirms the extraordinary age of mankind's lineage. Another example of the earliest precursors is the Proconsul, a tail-less tree-walker found in Rusinga, Kenya, also from the Miocene period. (Teachers at this point might use the National Geographic article from the November, 1985 issue entitled "The Search for Early Man" for visual supplement.)

At or about 3.3-3.5 million years B.C.E., intermediate possibilities and their bones have been found and researched, including Ramapithecus and Dryopithecus, both ape-like creatures, but far from appearing anything like Homo Sapiens. At this juncture in the evolutionary tree, the genetic line splits: one branch becomes hominid, the other pongoid. Since many students fallaciously believe that evolution cannot possibly be the method nature employs, it might be necessary to discuss briefly the classical and punctuated theories of evolution from Darwin and Stephen Jay Gould, respectively. Humans will always evolve as humans, apes, and chimps, as apes and chimps--the genetic split in their intermediaries is an essential component in correcting erroneous views held by many young students.

As we ascent through the evolutionary hominid branch, we come next to one of the greatest finds of this century--Australopithecus afarensis, the oldest hominid species yet found, and perhaps ancestral only to robustus and boisei, two latter forms. A. afarensis dates back to 3 million years, and the best example is the famous "Lucy," discovered by Donald Johanson and his team in Hadar, Ethiopia in 1974. With dense bones, and a height of 3'8", Lucy had 1/3 the brain size of modern humans, and walked upright, swivel-fashion--the earliest example yet of bipedalism.

Lucy adapted, along with her kind, to the Laetoli uplands and lake shores of Hadar and survived 1 million years before disappearing into the fossil record. Students need to know that her skeletal traits indicate she was on the line that would lead to the human genus, homo. In addition, there is the species A. africanus, which existed 3-2 million years B.C.E., evidenced in the Taung child remains in South Africa.

A dozen jaws and hundreds of teeth in two South African caves illustrate the next hominids on the evolutionary line--A. robustus and A. boisei, both representing a single variable, roaming creature, and both evolutionary dead ends. Evidence exists that these creatures may have used some form of very crude bone-digging tools, and chewed roots.

The first of the genus Homo, Homo habilis, was found by Richard Leakey at Olduvai Gorge in 1959, and dates back 1.8-2 million years. Homo habilis possessed a larger brain, and a cranial bulge in the Broca area of the brain indicates that the capacity for speech was present; however, the skeletal remains of the larynx reveal that the necessary "voice box" structure did not yet exist. Teachers might refer to Leakey's Origins. In addition, Homo habilis walked erect and used primitive tools as a food gatherer and forager. Survival among the Homo habilis depended on cooperative techniques; cooperative hunting made them the first truly social creatures and this cooperation would eventually lead to language. At this point, teachers may wish to play prehistoric iconoclast and shatter erroneous notions about early man as brutal, violent murderers and cannibals. While some, though questionable evidence, does exist for such barbarism, the majority of fossil finds support the notion that man at the earliest of civilizing stages was indeed a social and socializing creature.

The next in the genus, Homo Erectus, also lived in the Paleolithic Period, possessed larger brains, and fashioned more advanced tools and controlled fire. Both the Java Man, found in 1883, and the Peking Man, found in 1920, had a brain size of 1,000 milliliters, whereas modern man's is 1350! Tools used by the Homo Erectus were quite distinctive, used for specific purposes and held in hand. In addition, there is little evidence that hunting was successful at all; instead, anthropologists now insist that scavenging and gathering of roots and fruits provided most of the necessary food-stuff for this specie. At this point, the teacher can use the article from the Discover magazine for March 8 entitled "The Great Leap Forward." Most of the Homo Erectus can be dated from 500,000 years ago and into the second glaciation 50,000-100,000 years later.

The control of fire can be viewed as a significant step forward for this specie; it separated erectus from animals and perhaps encouraged social bonding. The most recent finds of erectus have been made in Normada Valley, India.

During the last 25,000 years of the Paleolithic period, another species of ancient man, Homo Sapien, made its debut in Africa, the Near East, the Far East, and Europe. First, the Neanderthals' (from the Neander Valley in Germany where the first finds were made) range extended from Western Europe to the Uzbekistan in Central Asia. Since the Neanderthal lived in the last ice age, they were adapted to the cold, and possessed bulging eyebrow ridges and low sloping foreheads. However, Neanderthal brain size was 10% greater than our own. The Neanderthal created no art objects, wore crude clothing, never traded over long distances, and their tools, with no real distinctiveness, did not show any signs over 50,000 years of that quality of modern man–innovation. The Neanderthal used fire regularly as charcoal remains in caves indicate. Several major issues about Neanderthal are important to delineate. First, Neanderthal may have spoken, as a recent finding of a hyoid–a small bone connected to parts of the larynx–suggests that they were anatomically capable of human speech. Since capacity for intelligible speech depends on more than brain capacity, Neanderthal ability to speak and communicate may have enhanced more complex social patterning as in the L'Hortus Cave in France, where Neanderthals occupied one area for 20,000 years continuously. Second, Neanderthals apparently created the first crude forms of social institutions as evidenced in their "ritualistic" burial and "cult symbol" creations. At Monte Circeo, near Rome, a Neanderthal skull was found in a circle of stone, suggesting reverence or worship. Burial sites at Shanidar Cave in Iraq reveal that the dead had been exhumed, tied down, and reburied, suggesting that the Neanderthal, in dreaming of dead relatives, had made a spiritual connection between death, dreams, and "resurrection." At this point, teachers may wish to briefly discuss the primal relationship between dreams, shadows, death, and the burial of the dead, since Neanderthals were the first to do so. Finally, Neanderthals did care for the sick and aged, evidenced by the number of older skeletons with healed but incapacitated limbs. Only the younger Neanderthals could have cared for and seen to the survival of the older ones. Such communal care in these Ice Age dwellers is a decidedly human characteristic.

From 130,000 to 50,000 years ago, Australia, Northern Europe and Siberia were still empty of people, Neanderthals lived in the rest of Europe and Asia, people with modern anatomy lived in Africa, and all these peoples were still primitive in tools and innovation.

Then, around 35,000 years ago, the Great Event occurred. The Cro-Magnon (named after the southern France site) appeared, and they were anatomically as modern as we are. Their tools are more innovative, complex, and creative; they fashioned needles, awls, mortars, rope, and fish hooks. Furthermore, weaponry of a high caliber came into use--spear-throwers, bows, arrows, and harpoons. South African caves yield the bones of ibex, horse, and pig. Clearly, communal hunting and more refined hunting techniques came into play, and even some animals were hunted to extinction, suggesting an early ecologically-damaging behavior, one modern man possesses without question. Cro-Magnons also invented water-craft, since Australia was now occupied and lies 60 miles from eastern Indonesia. Cro-Magnons dressed warmly and efficiently, since they occupied both Russia and Siberia 20,000 years ago, and eye-needles and cave paintings of parkas have been found. Moreover, elaborate houses were constructed, mammoth bone huts made, and stone lamps created to hold animal fats to light caves and huts.

It is also imperative that students understand the extraordinary intelligence and symbol-making capacity of the Cro-Magnons. For example, Cro-Magnons developed long-distance trade routes in Europe, trading tools of jasper and flint, found miles from the quarries of their origin.

About 32,000 years ago, Cro-Magnon created the first known musical instrument--the flute; 29,000 years ago, the most astounding of all art creations in man's earliest history appeared on cave walls in Spain, France, and the French Pyrennes. Cave art of the Upper Paleolithic has been extensively studied; thousands of paintings and carvings done in meticulous, exquisite detail at Lascaux and Altimira, for example, illustrate early man's symbol-making and ritualistic realizations. It must be stated by any teacher that new theories have evolved since 1940 about these cave paintings. Once seen only as hunting magic or even sexual symbols, anthropologists now argue about the aesthetic value and mythological conceptions behind these paintings. Did women or men paint them? Since men chiefly hunt in hunter-gatherer societies, it can be argued that women in their more tight-knit social groupings had the "gatherers' leisure-time" to paint, observe, formulate, plan, and create. Human images are sketchy and shadowy in the caves, while animals and hunting activity predominate. Women are always painted in groups, while men are depicted hunting. Did women, then, develop the concepts of social control, story-telling, art, and agriculture? Such questions can and should lead to some fascinating in-class discussions. The teacher may wish to read the July 1990 Discover article entitled "The Old Masters" by Pat Shipman to augment discussion.

Since Cro-Magnons spoke, they developed the first language, and this in turn gave rise to abstract thought and even to longer lifespans. Burials, like social groupings and customs, become more elaborate as well--near Sungir (Moscow area), a Cro-Magnon was buried with a tunic adorned with 2,000 beads. Late Ice Age peoples believed in life after death, evidenced again in carefully buried corpses and the jewelry, rings, and spears buried with them. Bison herded about a female bison painted on a cave wall, according to anthropologist Margaret

Conkey, may symbolize a clan centered around a woman or women. The first true societies may have been matriarchal and goddess-oriented, as the work of Joseph Campbell and numerous feminist mythologists such as Marija Gimbutas, in her book The Language of the Goddess, argue. Of course, the famous "venus" mobile-art figurines support such a thesis. Teachers should, of course, use as many visuals as possible here in displaying the cave paintings and sculptures.

Controversy still swirls around Paleolithic man's journey to America across the Bering Strait to America. Some researchers claim that humans came to America 100,000 years ago and took thousands more to reach South America. Recent finds in Brazil, including cave paintings, support this assertion.

However, most of the oldest relics of man's presence have been found in South, not North, America. In Chile, for example, at Monte Verde, anthropologists have discovered hut foundations at least 13,000 years old and artifacts at least 33,000 years old. Some scholars postulate that humans may have sailed across the Pacific to South America and then migrated North. Such debate can engender fascinating discussion in class and re-align notions about our past.

At this point, the instructor may wish to offer a transitional linkage to the next lecture by announcing that, between 8,000 - 5,000 BC, mankind took the step toward a gradual evolution into the Neolithic Revolution in which the domestication of plants and animals played a vital part in the civilizing and settling of humanity.

Cosmic Calendar

SCALE 1 billion years = 24 days
1 sec. = 475 days

Big Bang = Jan. 1

Milkway = May 1

S. System = Sept. 9

Earth = Sept. 14

Life on Earth = Sept. 25

Invention of Sex = Nov. 1

Oldest Fossil of Photosynthetic plant = Nov. 12

Eurakoytes (cell with nuclei) = Nov. 15

First Worms = Dec. 16

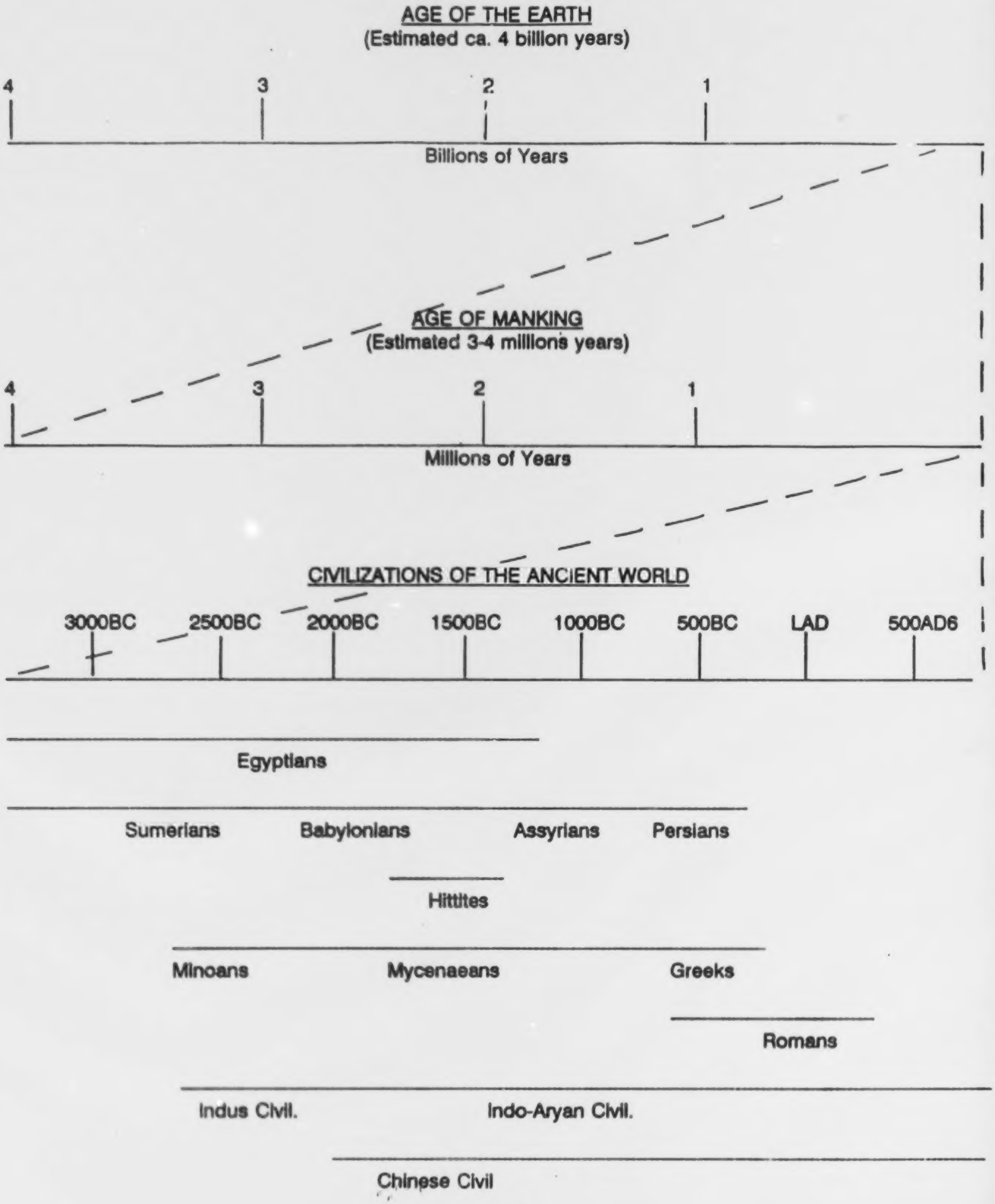
First Dinosaurs = Dec. 24

First Mammals = Dec. 26

Dec. 31

First Humans	10:30 p.m.
Fire	10:40 p.m.
Cave P.	11:59 p.m.
Agric.	11:59:20 p.m.
All Major Civilizations	from 11:59:35 - ll:59:59 p.m.
Global Culture Space Exploration >	NOW the first second of New Year's Day

History 201: History in Perspective


AGE OF THE EARTH
(Estimated ca. 4 billion years)
4
3
2
1
Billions of Years
AGE OF MANKING
(Estimated 3-4 millions years)
4
3
2
1
Millions of Years
CIVILIZATIONS OF THE ANCIENT WORLD
3000BC
2500BC
2000BC
1500BC
1000BC
500BC
LAD
500AD6
Egyptians
Sumerians
Babylonians
Assyrians
Persians
Hittites
Minoans
Mycenaeans
Greeks
Romans
Indus Civil.
Indo-Aryan Civil.
Chinese Civil

Pre-History Bibliography
Dr. Jeffrey Collins

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WORLD HISTORY COURSE

Version B'

OUTLINE OF WEEKS 9 - 21

and

SAMPLE LECTURES FOR WEEK 18

Thomas J. Kehoe
9/1/90

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[1] Week 18 is "The High Renaissance and the Religious Reformation in Europe."

KEHOE

Lecture 18.1 The Renaissance in 16th Century Italy and Northern Europe

I. LITERATURE IN ITALY

1. Machiavelli (1469-1527)

a. Niccolo Machiavelli was a native of Florence. He served as a diplomat for the republic of Florence. When the Medici regained power in 1512, he went into exile. His most famous work, The Prince (1513), must be understood in this context. It is dedicated to Lorenzo de Medici, who might have permitted Machiavelli's return from exile. Far from espousing republican ideals, The Prince gives advice on how a ruler can get and maintain unlimited power regardless of legal or ethical considerations. Indeed Machiavelli hoped that if such advice were followed, it might be possible for a leader to unite the Italians and throw the armies of the French and Spanish out of Italy.

b. If the Prince is to maintain power, it is more important that he think of war than of anything else. War is the only skill essential for those who govern. Neither is it essential that the Prince be merciful, humane, religious, or have any other virtue - only that he appear to be so. In The Prince Machiavelli is one of the first advocates of realistic politics. He is more interested in describing, realistically, the practices of successful governance, than in pursuing the medieval ideal of the "Christian" prince.

c. There is another side to Machiavelli. Later (1521), he published a more elaborate book on politics, The Discourses on Livy. In The Discourses he reaffirms his support of republicanism and accepts the desirability of equality and liberty. Religion, however, is still subordinated to the interests of the state.

2. Castiglione (1478-1529)

Baldassare Castiglione's The Book of the Courtier was first published in 1528. This advice book helped to establish the ideal of the Renaissance man as one who was talented in many different pursuits. He should be equally skillful at court, on the battlefield, and in political office. Unlike Machiavelli's Prince, Castiglione's Courtier was supposed to act as a courteous gentleman in all his undertakings. While the setting for the Courtier is the court of the Duke of Urbino where Castiglione served as a political official, the author was himself a Renaissance man and spent his last years as the Bishop of Avila in Spain.

II. LITERATURE IN NORTHERN EUROPE

1. Erasmus (c. 1466-1536)

a. The greatest of the Northern humanists was Desiderius Erasmus who was born in Holland. Although a priest, he made his living as a teacher and writer. He travelled widely, not only in the Netherlands, but also in England, Italy, and

Switzerland. He was very popular, and sought after by many courts. In fact he is often called "the prince of the humanists."

b. Erasmus was an able scholar of Latin and Greek. He published a definitive Greek edition of the New Testament in 1516. He was also an advocate of a "philosophy of Christ." Society could be reformed if people would simply follow the Bible which was accessible to all, even the poor.

c. Erasmus thought that the message of Christ had been obscured by Scholastic cant, clerical abuses, and dependence on external ritual rather than internal change of heart. Satires, such as the _Colloquies_ (1518) and the _Praise of Folly_ (1509), were one way to advance his call to inward piety. Among his objects of scorn in _Folly_ are popes, monks, scholastic theologians, women, and even the senile elderly. Such attacks helped set the stage for the Protestant Reformation, which Erasmus, the humanist and advocate of free will, was not able to accept.

2. _Thomas More_ (1478-1535)

The Englishman, Sir Thomas More, was a friend of Erasmus and had a distinguished career - even becoming Henry VIII's lord chancellor. More's refusal to support his king's break with the Catholic Church cost him his life. Interestingly, More's satirical _Utopia_ (1516) is a tale of adventure in an imaginary, non-Christian land. In _Utopia_ (No Place) More criticizes such contemporary societal abuses as the displacement of farm workers through the enclosure of land for sheep grazing. In contrast, he describes an ideal socialist society free of war and economic inequality.

3. _Rabelais_ (c. 1494-1553)

Another satirist was a Frenchman, François Rabelais, who wrote _Gargantua and Pantagruel_. The two giants act unconventionally and joyfully, following natural instincts. A monastery, the abbey of Thélème, where there are no traditional rules is built. Instead every member of the community does what he/she wants in the best of Renaissance, humanistic fashion.

III. ART IN ITALY[1]

1. _Da Vinci_ (1452-1519)

Leonardo da Vinci is one of the best known painters of the High Renaissance. He was a "Renaissance Man": a painter, a naturalist, an anatomist, a scientist, an inventor, an engineer, etc. His _Last Supper_ catches the reactions of the disciples when Christ has announced that one of them would betray him. The _Mona Lisa_ (_La Gioconda_) is famed for her eyes and enigmatic smile. A striking landscape is the _Virgin of the Rocks_.

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[1] We strongly recommend that the paintings and sculpture be illustrated by appropriate slides or other types of reproductions.

2. Michelangelo (1475-1564)

Michelangelo Buonarroti is famed for his painting of scenes from the book of Genesis on the ceiling of the Sistine Chapel. Yet Michelangelo was by training a sculptor. His David captures, in idealized form, the magnificent strength of youth as perhaps no other statue in history. Almost as famed are such sculptures as Moses and The Dying Captive. His later works exemplify a style which became Mannerism.

3. Raphael (1483-1520)

Raphael Santi is probably best known to us for his many paintings of the Madonna such as the Madonna of the Goldfinch. But he actually painted diverse themes. The School of Athens, which takes us back to Classical Greece, is noted for its sense of symmetry and perspective. He was also an outstanding portrait painter as illustrated by the self-assured, yet graceful Bindo Altoviti.

4. Titian (1477-1576) and Tintoretto (1518-1594)

Titian and Tintoretto are representative of the Venetian School which placed more emphasis on color as opposed to the linear designs of the three Florentine artists just discussed. The dramatic, landscape effect of Tintoretto's Last Supper may be contrasted with Da Vinci's more static, linear painting of the same subject. Among Titian's works are the Venus of Urbino and the Rape of Europa.

IV. ART IN NORTHERN EUROPE

Northern European artistic achievements in the sixteenth century are not comparable to those in Italy. But the following northern artists deserve mention. They exemplify the humanism, technical proficiency, and increasing secularism (especially Holbein and Brueghel) of the Renaissance:

1. Albrecht Durer (1471-1528, German) was both a painter and an engraver. Many of his themes are religious. The Four Apostles is a painting celebrating the New Testament, while the Fall of Man is an engraving depicting the story in Genesis.

2. Hans Holbein the Younger (1497-1543, German) is best known for his portraits of contemporaries. While born in the Holy Roman Empire, he was the court painter of England's Henry VIII. His portraits of the powerful and famous include Henry VIII, Thomas More, and Erasmus.

3. Peter Brueghel (1525-1569, Flemish) was famed for his earthy, vibrant portraits of peasant life. Among his works are the Wedding Dance and the Massacre of the Innocents.

Lecture 18.2 The Protestant Revolt

I. CAUSES

1. Decline in Prestige of the Papacy

a. The Great Schism (1378-1417) saw as many as three clerics claiming to be the rightful pope at the same time.

b. Most devastating to the prestige of the papacy was the worldliness of the popes at the start of the Reformation. Several devoted themselves to luxurious living and protecting the interests of their illegitimate children.

2. Revulsion at Abuses within the Catholic Church

There was much to criticize about the Church. Simony, the selling of things religious, was widespread. Luther was upset by the selling of indulgences. But religious offices, such as bishoprics and abbacies were also commonly sold to the highest bidder. In fact, one could buy permission to hold several religious offices (and the revenue from each benefice) at the same time. This practice was called pluralism. Many "celibate" priests had concubines and fathered children.

3. Political and Economic Incentives

Rising nationalism played a conspicuous role in the revolt against a supranational papacy. Luther was concerned that German revenues were the food of the papal wolf. Effective resistance to a head of state was strengthened by emphasizing religious dissent. In the Netherlands William of Orange found the Calvinist north the most secure base for opposition to Spain's Philip II. The Protestant revolt also afforded the opportunity to seize or tax church wealth.

II. LUTHER

1. Background

a. Martin Luther (1483-1546), originally a law student, became an Augustinian friar in 1505 and from 1517 served as a professor of Scripture at the University of Wittenberg which was within the Electorate of Saxony, a part of the Holy Roman Empire.

b. No Matter how hard Luther tried, he could not find in the religious life the inner peace he sought. Whatever his good deeds, he did not think any of them adequate in the eyes of God to assure him of salvation. Gradually he came to the conviction, after reading Paul and Augustine, that good works are of no avail in meriting heaven, only faith in God's infinite mercy would gain sinful humankind entry into eternal bliss. This came to be known as the doctrine of salvation by faith alone.

c. The initial conflict arose over the preaching of indulgences which were commonly understood to grant the sinner, even the dead soul in purgatory, remission of punishment due to sin. The indulgence was granted for the doing of some good deed. In the particular instance, church goers were told by the preacher, John Tetzel, that as soon as they plunked coin in the collection box, the souls of their beloved departed would fly off to heaven. Luther (allegedly) posted on the door of a Wittenberg church Ninety-Five Theses challenging the appropriateness of indulgences. Luther hoped to defend his theses publicly.

2. Doctrines

The response to the Ninety-Five Theses was overwhelming. Carried along by the press of events, Luther developed the following key doctrines:

1. Salvation by faith alone (explained above).
2. A version of predestination, which while less emphatic than Calvin's, denied good works and free will, insisting that God, not mere mortals determined who would be saved.
3. The Bible rather than the Pope (often identified with the Antichrist) is the highest Christian authority. Luther also translated the Bible into German.
4. The priesthood of all believers. There is no sacrament of Holy Orders. The priesthood is merely a ministerial office. Any baptized Christian can perform the functions of a priest. Luther saw no difficulty in asking lay princes to reform the church, if the pope or bishops would not.
5. Scripture recognizes only two sacraments: baptism and communion. Jesus Christ is really present in the bread and wine at Communion (consubstantiation rather than transubstantiation).

3. Success

a. Luther defied the Imperial Diet of Worms in 1521, claiming that he could not go against his conscience no matter what the consequences.

b. Luther and Lutherans were protected by many princes within Germany. Luther was hid after Worms by his patron, Frederick the Wise, the Elector of Saxony.

c. In 1555, after Luther's death, his followers arranged the Peace of Augsburg with Charles V. Both Catholicism and Lutheranism were given legal recognition in the H.R.E. The ruler of a particular territory would determine the religion of that territory. Lutheranism became firmly established in the northern part of the H.R.E., Prussia, and the Scandinavian countries.

III. CALVINISM

1. Background

a. The revolt of Luther encouraged many other reformers, among them Ulrich Zwingli in Zurich and Menno Simons in Germany. But no other reformer was as successful as John Calvin (1509-1564), who was born in France, experienced a religious conversion to Protestant Christianity in 1533, and accepted a call to help the reformed church in Geneva in 1536.

b. Calvin was to stay at Geneva, except for a brief exile until his death. He made the city a model for the Reformation in the rest of Europe. He was a much more systematic thinker than Luther and spread his influence especially through The Institutes of the Christian Religion, a comprehensive statement of his teachings.

2. Doctrines and Practices

a. The teachings of the Calvinists included:

1. A version of predestination whereby God predetermined from all eternity those humans whom he would elect to save and those whom he chose to damn to hell without regard to individual deeds. Only a minority would be among the elect. Thus free will was denied.

2. Scripture was the ultimate authority in religious matters. The Church was to be purified of anything not sanctioned by the Bible. Vestments, holy water fonts, stain glass windows, and statues were out. An ideal Calvinist church had four bare walls and a communion table.

3. Only two sacraments were retained: baptism and communion, where Jesus was not present really but symbolically.

b. The practices of the Calvinists included:

1. Prohibitions against dancing, card playing, heavy drinking, and theatre attendance.

2. Insistent heretics, like Servetus, were burned at the stake.

3. Bishops and religious orders were abolished. The local congregation was governed by a presbyter aided by lay elders. Above the congregations were assemblies called synods.

3. Success

Calvinism spread under many guises to the rest of Europe and the colonies. Calvinism came to dominate Holland as the Reformed Church and Scotland as the Presbyterians. The Calvinistic Huguenots were strong opponents of the established church and government in France, as were the Calvinistic Puritans in England.

IV. ANGLICANISM

1. Henry VIII (1509-1547)

a. Henry VIII was the second Tudor king of England. His wife, Catherine of Aragon (daughter of the Spanish rulers Ferdinand and Isabella, and aunt of the Holy Roman Emperor, Charles V), had borne him six children. All died except Mary. Henry wanted a male heir to insure the continuity of the House of Tudor and was simultaneously attracted to Anne Boleyn.

b. By 1527 Henry had decided to petition Pope Clement VII for an annulment so that he could marry Anne. Henry argued that his marriage was cursed since Catherine had previously been married to Henry's brother. The Pope, who was fearful of offending Charles V, procrastinated. He hoped Henry's passion would cool.

c. Instead, Henry, who eventually had six wives, proceeded to marry the pregnant Anne (1533) and appoint Thomas Cranmer as Archbishop of Canterbury. Cranmer annulled Henry's marriage to Catherine. Parliament obliged the King by passing several pieces of legislation, one of which recognized Henry as the supreme head of the Church of England, another gave the right of royal succession to Anne's heirs. The monasteries were dissolved and their wealth given to the crown. Sir Thomas More, Bishop John Fisher, and others who failed to switch allegiance from pope to king were executed. Aside from the rejection of papal authority, services and doctrine remained Catholic during Henry's lifetime.

2. Edward VI (1547-1553)

Edward VI was Henry VIII's son by his third wife, Jane Seymour. During Edward's brief reign, England became more Protestant. Archbishop Thomas Cranmer introduced the Book of Common Prayer (1549) and had the Forty-two Articles, containing such Protestant doctrines as justification by faith and the sole authority of the Bible, adopted.

3. Mary I (1553-1558)

Mary was the daughter of Henry VIII by Catherine of Aragon. During her reign, Catholicism was restored with a vengeance. Archbishop Cranmer and other dissenting clergymen were put to death. Thus the nickname "Bloody Mary."

4. Elizabeth I (1558-1603)

a. Elizabeth was the daughter of Henry VIII by Anne Boleyn. Her religious policy seems to have been dictated primarily by political rather than religious concerns. She desired religious conformity for the sake of political unity. Elizabeth accepted a moderate version of Protestantism to which all her subjects had to subscribe. She became the "supreme governor" rather than the "supreme head" of the church. The liturgy itself closely resembled that of traditional Catholicism. The Book of Common Prayer was reinstituted along with Thirty-nine Articles, which embodied ambiguously phrased Protestant dogma.

5. Success

Today, besides the Church of England, there are several derivative churches in other countries. Thus Anglicans are members of the Church of Ireland in Ireland and of the Episcopalian Church in the United States.

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Thomas J. Kehoe

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Erasmus, Desiderius. *The Praise of Folly*. Trans. by Hoyt Hopewell Hudson. Princeton: Princeton University Press, 1970.

Machiavelli, Niccolo. *The Prince*. Trans. by George Bull. Harmondsworth, England: Penguin, 1961.

More, Sir Thomas. *Utopia*. Trans. by Paul Turner. Baltimore: Penguin, 1965.

Secondary Sources

Bainton, Roland H. *Erasmus of Christendom*. New York: Scribner's, 1969.

Benesch, Otto. *The Art of the Renaissance in Northern Europe*. Rev. ed. London: Phaidon, 1965.

Berenson, Bernhard. *The Italian Painters of the Renaissance*. New York: Doubleday, 1952.

De Grazia, Sebastian. *Machiavelli in Hell*. Princeton, Princeton University Press, 1989.

Ferguson, Wallace. K. *The Renaissance*. New York: Holt, Rinehart and Winston, 1940.

Hartt, Frederick. *History of Italian Renaissance Art*. New York: Harry N. Abrams, 1974.

Levey, Michael. *The High Renaissance*. Baltimore: Penguin, 1975.

Murray, Linda. *The Late Renaissance and Mannerism*. New York: Praeger, 1967.

Nelson, William, ed. *Twentieth Century Interpretations of Utopia*. Englewood Cliffs, N. J.: Prentice-Hall, 1968.

Committee on the Introductory Course in History

World Civilization - Primary Texts Model

Prepared by:
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Elaine Englehardt, Utah Valley Community College (UT)

World Civilization I & II

Primary Texts Model

Introduction:

The purpose of this two-semester course is to introduce students to institutions and societies, major events, and ideas and values in world civilization from earliest times to the present. Each unit focuses on primary works and is designed to be two weeks in length.

A list of primary works that are enduring and illuminating achievements of particular societies is suggested for each unit, and student readings are selected from these lists. Instructors are encouraged to make their own choices for student readings and to add to the lists as their expertise and students' needs warrant.

Bibliographies of secondary works are included and these are intended to be suggestive of both the quality and the range of materials that are useful reading for classroom preparation. Several world civilization textbooks are included because short but clear descriptions of complex events, institutions or ideas are helpful for some students, and a good historical atlas is essential for all units studied.

World Civilization I
Primary Texts Model

Unit 1.

Early Civilizations

Explores the development of human beings and human civilizations; questions of biological and historical development need to be considered in relation to evidence of early human societies, the demography and distribution of peoples, and the development of languages to about 500 B.C. Emphasis is placed on creation accounts from Sumer, Egypt, China, South American, ancient Israel, and North America.

Primary Texts:

The Epic of Gilgamesh.
The Book of Songs.
Popol Vuh.
Bible - Old Testament, Genesis.
Hopi, Spider Woman.
Catal Huyuk.
Olatunji, drum sequences.

Brief Bibliography:

Broda, Johanna, David Carrasco, and Eduardo Matos Moctezuma. The Great Temple of Tenochtitlan: Center and Periphery in the Aztec World. Berkeley: University of California Press, 1987.

Campbell, Joseph. The Hero with a Thousand Faces. Princeton: Princeton University Press, 1968.

Caso, Alfonso. The Aztecs: People of the Sun. Norman: University of Oklahoma Press, 1970.

The Codex Nuttall. New York: Dover, 1975.

Cottrell, Leonard. The Quest for Sumer. New York: Putnam, 1965.

Gimbutas, Marija. The Goddesses and Gods of Old Europe. Berkeley: University of California Press, 1982.

Gimbutas, Marija. The Language of the Goddess. New York: Harper & Row, 1989.

Heidel, Alexander. The Gilgamesh Epic and Old Testament Parallels. Chicago: University of Chicago Press, 1946.

King, L.W. *A History of Sumer and Akkad*. New York: Greenwood, 1968.

Kramer, S. N. *History Begins at Sumer*. Garden City, New York: Doubleday, 1959.

Kovacs, Gallery Maureen, trans. *The Epic of Gilgamesh*. Stanford, California: Stanford University Press, 1989.

Leakey, Richard E. *The Making of Mankind.* New York: Dutton, 1981.

Leeming, David Adams. *The World of Myth*. New York: Oxford University Press, 1990.

Miller, Mary Ellen. *The Art of Mesoamerica from Olmec to Aztec*. London: Thames & Hudson, 1986.

Montet, Pierre. *Everyday Life in Egypt in the Days of Rameses the Great*. Philadelphia, PA: University of Pennsylvania Press, _____.

Neumann, Erich. *The Great Mother*. Princeton, NJ: Princeton University Press, 1972.

Ong, Walter J. *Orality and Literacy*. New York: Methuen, 1982.

Renfrew, Colin. *Archaeology and Language*: The Puzzle of Indo-European Origins. New York: Cambridge University Press.

Shaw, C. T., "The Prehistory of West Africa," in J. Ki-Zerbo, ed., *General History of Africa*, Vol. 1, *Methodology and African Prehistory*. London: Heinemann, 1981.

Sandars, Nancy K. *The Epic of Gilgamesh*. Harmondsworth, Middlesex: Penguin Books, 1972.

Sanders, William T. "Ecological Adaptation in the Basin of Mexico: 23,000 B.C. to the Present," in J.A. Sabloff (ed.) *Supplement to the Handbook of Middle American Indians*. V. 1: 147-197. Austin: University of Texas Press, 1981.

Tanner, Nancy Makepeace. *On Becoming Human*. London: Cambridge University Press, 1981.

Wilson, John. *The Culture of Ancient Egypt*. Chicago: University of Chicago Press, ______.

Woolley, C. L. *The Sumerians*. Oxford: Clarendon, 1928.

Woolley, C.L. *Ur of the Chaldees: A Revised and Updated Edition of Sir Leonard Woolley's Excavations at Ur by P.R.S. Moorey*. Ithaca, NY: Cornell University Press, ____.

Zimmer, Heinrich. *Philosophies of India*. New York, 1951.

Zuckerman, Lord. "Apes R Not Us," New York Review of Books. May 30, 1991, 43-49.

Unit 2.

Early Civilizations II: Setting the Legacies for Religious, Politcal, and Philosophical Traditions

Explores the development of the religious and political institutions and beliefs in Egypt, Sumer, China, India, and Greece. Social structures are explored in relation to political and religious authorities, and moral and philosophical ideas are examined as the basis for the foundations of civilizations.

Primary Texts:

Aeschylus, Prometheus Bound, Oresteia.
Aristotle, Nichomachaen Ethics, Metaphysics, Physics,. Politics.
Book of the Dead.
Chuang Tzu, Basic Writings.
Confucius, The Analects.
Euripides, Iphigeneia of Aulis, The Bacchae.
Homer, The Iliad, The Odyssey.
Herodotus, History.
Hesiod, Works and Days.
Inanna.
Lao Tzu, Tao Te Ching.
Mencius, Writings.
Mo Tzu, Basic Writings.
Plato, The Republic, Crito, Apology, Symposium.
Gautama - Siddhartha.
Sophocles, Oedipus.
Sappho, Poems.
Thucydides, History of the Peloponesian War.
Valmiki, The Concise Ramayana of Valmiki.

Brief Bibliography:

Basham, A. L., ed. A Cultural History of India. New York: Oxford University Press.

Bernal, Martin. Black Athena. New Brunswick, NJ: Rutgers University Press, 1987.

Book of Songs. Translated by Arthur Waley. London: G. Allen and Unwin, 1937.

Burkert, Walter. Greek Religion. Cambridge, MA: Harvard University Press, 1985.

Coomaraswamy, Ananda K., and Sister Nivedita. Myths of the Hindus and Buddhists. New York: Dover, 1967.

Creel, H.G. Chinese Thought. Chicago: University of Chicago Press, 1953.

Dover, K.J. Greek Homosexuality. Cambridge, MA: Harvard University Press.

Dumont, Louis. Homo Hierarchius. Chicago: University of Chicago Press.

Ehrenberg, V. From Solon to Socrates.

Embree, Ainslee, ed. Sources of Indian Tradition. New York: Columbia Press.

Erman, Adolf, ed. The Ancient Egyptians. New York: Harper, 1966.

Finley, M.I. Aspects of Antiquity. New York: Viking, 1960.

Finley, Mi.I. The World of Odysseus. New York, Penguin, 1954.

Frankfort, Henri. Kingship and the Gods. Chicago: University of Chicago Press.

Garlan, Yvon. Slavery in Ancient Greece. New York: Penguin.

Hadas, Moses. A History of Greek Literature. New York: Columbia University Press, 1962.

Hamilton, Edith. The Roman Way to Western Civilization. New York: New American Library, 1957.

Hesiod. The Works and Days. Trans. by M.L. West. Oxford: Clarendon Press, 1978.

Jaeger, Werner. Aristotle; Fundamentals of the History of His Development. New York: Oxford University Press, 1962.

Kagan, Donald. The Great Dialogue: A History of Greek Political Thought from Homer to Polybuius.

Kagan, Donald. Pericales of Athens and the Birth of Democracy. New York: Free Press/Macmillan, 1990.

Kitto, H.D. F. The Greeks. London: Pelican, 1957.

Knox, Bernard. Word and Action: Essays on the Ancient Theater. Baltimore, MD: The Johns Hopkins University Press.

Latourette, Kenneth. The Chinese. New York: MacMillan, 1946.

MacIntyre, Alasdair. After Virtue. Notre Dame, Indiana: University of Notre Dame Press, 1984.

Unit 3.

Empires

Explores the culture of selected empires of the ancient world: the Persian Empire, the Han Empire, the Indian Empire, the Roman Empire.

Primary Texts:

Asoka, *Edicts*.
Augustine, *Confessions.*
Bible - *Gospels, Epistles.*
Confucius, *Analects*.
Chandogya Upanishad.
Bhagavad Gita.
Han Fei Tzu, *Basic Writings*.
Ovid, *The Art of Love*.
Ssu-ma Ch'ien, *Historical Records.*
Virgil, *The Aeneid*.
Zoroastrianism.

Brief Bibliography:

Aries, Philippe, and Georges Duby, eds. *A History of Private Life*, Vol. I. Cambridge: Harvard University Press.

Boardman, John, *et.al.* *The Roman World*. New York: Oxford University Press.

Bouquet, Alan C. *Everyday Life in New Testament Times*. New York: Scribner and Sons, 1953.

Boyce, Mary. *The Zoroastrians*.

Cantarella, Eva. *Pandor's Daughters*. Baltimore: The Johns Hopkins University Press.

De Bary, W. Theodore. *The Buddhist Tradition.* New York: Random House.

Deussen, Paul. *The Philosophy of the Upanishads.* Dover.

Fung Yu-Lan. *A History of Chinese Philosophy*. Princeton: Princeton University Press.

Jones, A. H. *The Late Roman Empire*. Baltimore: The Johns Hopkins

Nussbaum, Martha. The Fragility of Goodness. New York: Cambridge University Press.

Peradotto, John, and J.P. Sullivan, eds. Women in the Ancient World: The Arethusa Papers. Albany: State University of New York Press, 1984.

Rose, H.J. Gods and Heroes of the Greeks. New York: Meridian Books, 1958.

Stone, I.F. The Trial of Socrates.

Toulmin, Stephen. Cosmopolis: The Hidden Agenda of Modernity.

Valmiki. The Concise Ramayana of Valmiki. Albany,NY: State University of New York, 1988.

Wilson, John. The Culture of Ancient Egypt. Chicago: Chicago University Press.

Wolkstein, Diane, ed. Inanna.

Wolpert, Stanley. A New History of India. New York: Oxford University Press.

Unit 4.

Medieval Worlds I

Explores the traditional civilizations of the Aztecs, the Incas, the Mayans, and Native Americans.

Primary Texts:

Popol Vuh.
Temple of Tenochtitlan.
Hopi.

Brief Bibliography:

Allen, Paula Gunn, ed. *Studies in American Indian Literature*. New York: MLA, 1983.

Broda, Johanna, David Carrasco, and Matos Moctezuma. *The Great Temple of Tenochtitlan*. Berkeley: University of California Press, 1987.

Beidelman, T.O. *The Kaguru: A Matrilineal People of East Africa*. New York: Holt, Rinehart & Winston, 1971.

Brandon, William. *The Last Indians: The Indian in American Culture*. New York: McGraw-Hill, 1974.

Caso, Alfonso. *The Aztecs: People of the Sun*. Norman: University of Oklahojma Press, 1970.

Chapman, Abraham, ed. *Literature of the American Indians*. New York: NAL, 1975.

The Codex Nuttall. New York: Dover, 1975.

Davies, Nigel. *The Toltecs: Until the Fall of Tula.* Oklahoma.
Deloria, Vine, Jr. *God Is Red*. New York: Grosset and Dunlap, 1973.

Fernandez-Armesto, F. *Before Columbus.* Philadelphia: University of Pennsylvania Press, 1988.

Lowe, Marian, and Ruth Hubbard, eds. *Women's Nature, Rationalizations of Inequality*. Elmsford, NY: Pergamon Press, 1983.

Marriott, Alice, and Carol K. Rachlin. *American Indian Mythology*. New York: Cornell University Press, 1968.

Miller, Mary Ellen. *the Art of Mesoamerica from Olmec to Aztec*. London: Thames & Hudson, 1986.

Paulme, Denise, ed. *Women of Tropical Africa*. Berkeley: University

University Press.

Lefkowitz, Mary R., and Maureen B. Fant. Women's Life in Greece & Rome. Baltimore: The Johns Hopkins University Press, 1982.

Livy. The Early History of Rome. Trans. by Aubrey De Selincourt. New York: Penguin.
Loewe, Michael. Everyday Life in Early Imperial China. 1968.

Mote, Frederick W. The Intellectual Foundations of China. New YorK: Knopf.

Moule, Charles F. The Birth of the New Testament - Third Edition. San Francisco, Ca.: Harper and Row, 1982.

O'Flaherty, Wendy D. The Origins of Evil in Hindu Mythology. San Francisco: University of California Press.

Pagels, Elaine. The Gnostic Gospels. New York: Vintage, 1981.

Pirzzoli-t'Serstevens, Michele. The Han Dynasty. 1982.

Schumann, Hans W. Buddhism. Theosophical Publishers.

Smith, Warren Thomas. Augustine, His Life and Thought. Atlanta: John Knox, 1980.

Swann, Nancy Lee. Pan Chao. New York: D. Appleton-Century Co., 1932.

Tacitus. Annals of Imperial Rome. New York: Penguin.

Wilken, Robert. The Christians as the Romans Saw Them. New Haven, CT: Yale University Press.

Zachner, R.C. The Teachings of the Magi. New York: Oxford University Press.

Zachner, R.C. Hinduism. New York: Oxford University Press.

of California Press, 1971.

Reid, John Philip. *A Law of Blood:The Primitive Law of the Cherokee Nation*. New York: New York University Press, 1970.

Schlegel, Alice. *Sexual Stratification: A Cross-Cultural View*. New York: Columbia University Press, 1977.

Tedlock, Dennis, translator. *Popol Vuh*. New York: Simon and Schuster.

Underhill, Ruth. *Red Man's Religion: Beliefs and Practices of the Indians North of Mexico*. Chicago: University of Chicago, 1972.

Unit 5.

Medieval Worlds II

Explores the traditional civilizations of the Arabs and the peoples of the African kindgoms.

Primary Texts:

Al-Tabari.
Ashanti proverbs.
Equiano.
Qur'an.
Masks.

Brief Bibliography:

Al-Tabari. *The History of Al-Tabari*. *Muhammad at Mecca*, vol. 6 and *The Foundation of the Community: Muhammad at Al-Madinah,* vol. 7. Albany: State University of New York.

Equiano, Olaudah. *The Life of Olaudah Equiano*. Second Edition. Humanities Press, 1969.

Five Pillars of Islam. Films for the Humanities, 1987.

Forde, D., ed. *African Worlds: Studies in the Cosmological Ideas and Social Values of African Peoples*. New York: Oxford University Press, 1954.

Hitti, Philip K. *Islam.* Chicago: Gateway and Regnery, 1970.

Hitti, Philip K. *A History of the Arabs*. New York: St. Martin's.

Hodgson, Marshall G. *The Venture of Islam*. 3 vols. Chicago: University of Chicago Press.

Kennedy, Hugh. *The Prophet and the Age of the Caliphates*. 1986.

Lewis, Bernard, ed. *Islam and the Arab World.* 1976.

Niane, D.T. *Sundiata: An Epic of Old Mali*. London: Longmans, 1965.

Pirenne, Henri. *Mohammed and Charlemagne*. 1939.

Rattray, R.S. *Ashanti Proverbs.* Oxford University Press, 1916.

Said, Edward W. *Orientalism*. New York: Random House.

Skinner, Neil. *Hausa Tales and Traditions*. Vol. I. Africana Publishing Corp., 1970.

Unit 6.

Medieval Worlds III.

Explores the traditional civilization of medieval Europe and Japan.

Primary Texts:

Aquinas, Summa Theologica.
Averroes, Decisive Treatise on the Agreement between Religious Law and Philosophy, Examination of the Methods of Proof Concerning the Doctrines of Religion.
Boethius, The Consolation of Philosophy.
Chartres.
Chaucer, Canterbury Tales.
Dante, The Divine Comedy - Inferno.
Heike Monogatari, The Tale of the Heiki.
Maimonides, Guide to the Perplexed.
Murasaki Shikibu. The Tale of Genji.
Musashi, Miyamoto. A Book of Five Rings.
Rule of St. Benedict.
Song of Roland.
von Strassburg, Tristan and Isolde.
Wu Ch'eng-en, Monkey.

Brief Bibliography:

Bix, Herbert P. Peasant Protest in Japan, 1590-1884. New Haven, Ct.: Yale University Press.

Bloch, Marc. Feudal Society. Chicago: University of Chicago Press, 1962.

Boussard, Jacques. The Civilization of Charlemagne. New York: McGraw-Hill, 1968.

Deyermond, A. The Middle Ages. London, 1971.

Heiki Monogatari. The Tale of the Heiki. Tokyo: University of Tokyo Press, 1975.

Kitagawa, Joseph M. On Understanding Japanese Religion. Princeton: Princeton University Press.

Le Roy Ladurie, Emmanuel. Montaillou. New York: Vintage, 1978.

Mass, Jeffrey P., and William B. Hauser, eds. The Bakufu in Japanese History. Stanford: Stanford University Press.

McNeill, William. Plagues and Peoples. New York: Doubleday, 1976.

Panofsky, Erwin. Studies in Iconology. New York: Harper, 1967.

Power, Eileen. Medieval People.

Smith, Thomas C. The Agrarian Origins of Modern Japan. Stanford: Stanford University Press.

Southern, R.W. Western Society and the Church in the Middle Ages. New York: Viking Penguin, 1985 (revised edition).

Thomas, Keith. Religious and the Decline of Magic.

Wu Ch'eng-en. Monkey. Translated by Arthur Waley. New York: The John Day Company, 1943.

Unit 7.

Early Modern Society I

Explores the transformation of European society in the period from 1450 to 1559.

Primary Texts:

Boccaccio, Decameron.
de Pisan, The Book of the Duke of True Lovers.
Luther, Freedom of a Christian Man.
Machiavelli, The Prince.
Michelangelo, sculpture.
Petrarch, My Secret.

Brief Bibliography:

Kelly-Gadol, Joan. "Did Women Have a Renaissance?," in Becoming Visible, edited by Bridenthal et. al., Lawrenceville,NJ: Houghton Mifflin Company, 1987.

Kristeller, Paul Oskar. Renaissance Thought I. New York: Harper, 1961.

Rice, Eugene. The Foundations of Early Modern Europe. New York: Norton, 1971.

Weber, Max. The Protestant Ethic and the Spirit of Capitalism. New York: Charles Scribner's, 1958.

Unit 8. (one week)

Early Modern Society II

Explores the first sustained encounters between peoples of different continents. Focusing on the theme of "otherness," the texts reveal how different peoples perceived each other and how economic, political, social, and ecological global transformation is the framework for understanding early modern and modern world history.

Primary Texts.

Macchu Picchu.
More, Utopia.
Columbus, letters and Journal.
Cortez, letters.

Brief Bibliography:

Braudel, Fernand. Civilization and Capitalism: The Wheels of Commerce, Vol. II. New York: Harper & Row, 1979.

Burkett, Elinor C. "Indian Women and White Society: The Case of Sixteenth-Century Peru." In Lavrin, Latin American Women. Westport, CT: Greenwood Press, 1978.

Chiappelli, Fredi, ed. First Images of America: The Impact of the New World on the Old, 2 vols. Berkeley: University of California, 1976.

Clendinnen, Inga. Ambivalent Conquests/Maya and Spaniard in Yucatan, 1517-1570. New York: Cambridge University Press, 1987.

Columbus, Christopher. The Four Voyages of Christopher Columbus. Translated by Cecil Jane. New York: Dover, 1988.

Cortez, Hernandol. Letters from Mexico (1519-1526). New Haven, Ct.: Yale University Press, 1986.

Crosby, Alfred W. The Columbian Voyages, the Columbian Exchange, and Their Historians. Washington, D.C.: AHA Pamphlets, 1987.

Dibble, Charles. The Conquest Through Aztec Eyes. 1978.

Fleischer, Richard, dir. The Vikings (film). 1958.

Kendall, Carl, ed. Heritage of Conquest:Thirty Years Later. Albuquerque: University of New Mexico, 1983.

Leon-Portilla. The Broken Spears. University of Utah Press, 1992 (new edition forthcoming).

McNeill, William. The Age of Gunpowder Empires: 1450-1800. Washington,D.C.: AHA Pamphlets, 1989.

Miller, Mary Ellen. The Art of Mesoamerica from Olmec to Aztec. Thames & Hudson, 1986.

Morison, Samuel Eliot. Admiral of the Ocean Sea. Boston: Little, Brown, 1942.

Parry, J.H. The Age of Reconnaissance. New York: New American Library, 1963.

Schwartz, Stuart B. Sugar Plantations in the Formation of Brazilian Society: Bahia, 1550-1835. Cambridge: Cambridge University Press, 1985.

Tedlock, Barbara. Time and the Highland Maya. Albuquerque: University of New Mexico Press, 1982.

World Civilization II
Primary Texts Model

Unit 1.

The Creation of the World: 16th & 17th Centuries.

Explores the development of the modern state and modern science in Europe and comparisons are made with the Tokugawa and Meiji periods in Japan and the Ch'ing period in China.

Primary Texts:

Bacon, Novum Organum, Essays, Advancement of Learning.
Descartes, Discourse on Method, Meditations.
Galileo, Dialogue Concerning the Two Chief World Systems.
English Bill of Rights.
Hobbes, Leviathan.
Locke, Second Treatise on Government.
Milton, Paradise Lost.
Newton, Principia.
Pascal, Pensees.
Shakespeare, Hamlet, Macbeth, King Lear, The Tempest
shogun.

Brief Bibliography:

T'ung-Tsu Ch'u. Local Government in China Under the Ch'ing. Stanford: Stanford Unviversity Press, 1962.

Hill, Christopher. Intellectual Origins of the English Revolution. New York: Oxford University Press, 1982.

Rabb, Theodore K. The Struggle for Stability in Early Modern Europe. New York: Oxford University Press, 1975.

Rajan, B. Paradise Lost and the Seventeenth Century Reader. Ann Arbor: University of Michigan Press, 1967.

Stone, Lawrence. The Family, Sex and Marriage In England 1500-1800. New York: Harper, 1979.

Weber, Max. The Protestant Ethic and the Spirit of Capitalism. New York: Charles Scribner's, 1958.

Unit 2.

The Creation of the World II: Trade and War, 17th-18th centuries

Explores the uneven development of economic and political power in Europe states and the eonomic, technological and military reactions of the peoples of the world to Portugese, Spanish, French, and English conquest.

Primary Sources:

Bach, Brandenburg Concenti, St. Mathew Passion.
Hume, Dialogues Concerning Natural Religion.
Kant, Groundwork of the Metaphysics of Morals.
Rousseau, Discourse on the Origin and Foundation of Inequality, Social Contract.
Vico, The New Science.
Voltaire, Candide, Philosophical Dictionary.

Brief Bibliography:

Berkhofer, Jr., Robert F. The White Man's Indian: Images of the American Indian from Columbus to the Present. New York: Vintage, 1979.

Farriss, Nancy. Maya Society Under Colonial Rule. Princeton, N.J.: Princeton University Press, 1984.

Hagan, William T. The Indian in American History. Washington, D.C.: AHA Pamphlets, 1985.

Unit 3.

Revolutions.

Explores the French and Industrial revolutions and their global impact.

Primary Sources

Dickens, Charles. Hard Times.
Declaration of the Rights of Man and Citizen.
Jefferson, *Declaration of Independence*.
Madison *et al*., *Federalist Papers*.
Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations.*
Wollstonecraft, *A Vindication of the Rights of Woman.*

Brief Bibliography:

Becker, Carl. *The Heavenly City.*

Brodie, Fawn M. *Thomas Jefferson: An Intrimate History*. New York: Norton, 1974.

Cassirer, Ernst. *The Philosophy of the Englightenment*, 2nd edition. Translated by F.c.A. Koelin and J.P. Pettegrove. Boston, 1955.

Curtin, Philip. *Cross-Cultural Trade in World History*. New York: Cambridge University Press, 1984.

Darnton, Robert. *The Great Cat Massacre*. New York: Vintage, 1985.

Landes, Joan B. *Women and the Public Sphere in the Age of the French Revolution*. Ithaca,N.Y.: Cornell Unversity Press, 1988. Unit Eleven.

Palmer, R.R. *The Age of Democratic Revolutions.* Princeton: Princeton University Press, 1964.

McNeill, William. *The Rise of the West*.

Wolf, Eric. *Euopre and the People without History*. Berkeley: University of California Press, 1982.

Unit 4.

Stability and Power: 19th Century.

Primary Texts:

Austen, *Emma, Pride and Prejudice*.
Bach, *Brandenburg Concerti, St. Mathew Passion*.
Beethoven.
Blake, *The Marriage of Heaven and Hell*.
Carroll, *Alice's Adventures in Wonderland*, *Through the Looking Glass*.
de Tocqueville, *Democracy in America.*
Darwin, *On the Origin of Species, Descent of Man*.
Dickinson, poems.
Whitman, *Leaves of Grass*.
Eliot, *Middlemarch*.
Flaubert, *Madame Bovary*.
Goethe, *Faust*.
Hegel, philosophy of history.
Gilman, *The Yellow Wallpaper.*
Lu Xun, *The Complete Stories of Lu Xun*.
Marx and Engels, *The Communist Manifesto*.
Mill, *On Liberty*.
Mozart, *Don Giovanni*, Sonatas, the piano Concerti, the String Quintet

Brief Bibliography:

Blassingame, John W. *The Slave Community*. New York: Oxford University Press, 1972.

Curtin, Philip. *The Atlantic Slave Trade*. _____ 1969.

Honig, Emily. *Sisters and Strangers: Women in the Shanghai Cotton Mills, 1919-1949.* Stanford: Stanford University Press, 1986.

Landes, David S. *The Unbound Prometheus*. New York: Cambridge University Press, 1969.

Lu Xun. *The Complete Stories of Lu Xun*. Translated by Yang Xianyi and Gladys Yang. Bloomington: Indiana University Press, 1981.

Rawley, J.A. *The Transatlantic Slave Trade*. _____ ,1981.

Witke, Roxzanne, and Margery Wolf, eds. *Women in Chinese Society*. Stanford: Stanford University Press, 1975.

Unit 5.

Pivatol Period I: Cultural Crisis

Primary Sources:

Dostoievsky, The Brothers Karamazov.
Einstein, Relativity, My Views.
Freud, Civilization and Its Discontents, Three Essays on Sexuality.
Joyce, Ulysses, Finnegans Wake.
Kafka, The Trial, "The Hunger Artist."
Nietzsche, Thus Spake Zarathustra, Genealology of Morals.
Toystoy, Anna Kaenina.

Brief Bibliography:

Auerbach, E. Mimesis.

Remarque, Erich Maria. All Quiet on the Western Front.

Ellmann, Richard. James Joyce. New York: Oxford University Press, 1982.

Gay, Peter. Freud: A Life for Our Time. New York: Norton, 1988.

Kern, Stephen. The Culture of Time and Space. Cambridge, Ma: Harvard University Press, 1983.

Unit 6.

Pivotal Period II: Imperialism, War, and Liberation.

Primary Texts:

Achebe, Things Fall Apart.
Fanon, Wretched of the Earth.
Fukuzawa Fukichi, Autobiography.
Gandi, Autobiography.
Hitler, Mein Kampf.
Lenin, Imperialism:The Highest Stage of Capitalism, State and Revolution.

Brief Bibliography:

Adas, Michael. Prophets of Rebellion: Millenarian Protest Movements against the European Colonial Order. New York: Cambridge University Press, 1987.

Achebe, Chinua. Things Fall Apart. New York: Fawcett, 1971.

Emecheta, Buchi. The Bride Price. New York: George Braziller, 1976.

Forster, E.M. A Passage to India. New York: Harcourt, Brace and Co., 1949.

Paton, Alan. Cry, The Beloved Country. New York: Charles Scribner's Sons, 1948.

Beckles, H. McD. Natural Rebels: A Social History of Enslaved Black Women in Barbados. New Brunswick, NJ: Rutgers University Press, 1989.

Bruner, Charlotte H., ed. Unwinding Threads: Writing by Women in Africa. London: Heinemann, 1983.

El Dareer, Asma. Woman, Why Do You Weep? Circumcision and Its Consequences. London: Zed Press, 1982.

Erikson, Erik. Gandhi's Truth. New York: Norton, 1969.

Fanon, Frantz. Wretched of the Earth. New York: Grove Press, 1966.
Fanon, Frantz. A Dying Colonialism.

Fischer, Louis. The Life of Mahatma Gandhi. New York: Macmillan, 1950.

Gordon, David C. Images of the West. New York: Rowman & Littlefield, 1989.

Hafkin, Nancy, and Edna Bay,eds. Women in Africa:Studies in Social and Economic Change. Stanford, CA: Stanford University Press, 1976.

Hargreaves, J.D. Decolonization in Africa. 1988.

Headrick, Daniel R. The Tools of Empire: Technology and European Imperialism In the Nineteenth Century. New York: Oxford University Press, 1981.

Hitler, Adolf. Mein Kampf. Boston: Houghton Mifflan, 1925.

Lenin, V.I. Imperialism: The Highest Stage of Capitalism. New York: International, 1939.

Marks, Shula, and Stanley Trapido, eds. Race, Class and Nationalism in Twentieth Century South Africa. London: Longman, 1987.

Mbhahlele, Ezekiel. The African Image. New York: Praeger, 1961.
Miller, William. The Otooman Empire and Its Successors, 1801-1927. Cambridge: Cambridge University Press, 1936.

Moore, Jr., Barrington. Social Origins of Dictatorship and Democracy. Boston: Beacon Press, 1966.

Schram, Stuart R. Mao Tse-Tung, revised edition. 1967

Weiss, John. The Fascist Tradition. New York: Harper & Row, 1967.

Ono Kazuko. Chinese Women in a Century of Revolution, 1850-1950. Stanford: Stanford University Press, 1989.

Romero, Patricia W., ed. Life Histories of African Women. London: The Ashfield Press, 1988.

Wolf, Eric. Peasant Wars of the Twentieth Century. Englewood Cliffs, NJ: Prentice Hall, 1969.

Unit 7.

Modernity: Crisis of Culture and Political Failure.

Primary Texts:

Orwell, 1984, "Shooting an Elephant."
Sartre, No Exit, The Flies.
United Nations, "Declaration of Human Rights."
Wittgenstein, Philosophical Investigations.
Woolf, A Room of One's Own.
Yeats, poems.

Brief Bibliography:

Kalechofsky, Roberta. George Orwell. New York: Frederick Ungar, 1982.

Yass, Children of Hiroshima.

Unit 8. (one week)

The Present and the Future

Primary Texts:

Allen, Annie Hall.
Baldwin, Another Country.
Camus, "Myth of Sisyphus."
Carson, Silent Spring.
Billy Holiday, songs.
King, Jr., "Letter from Birmingham Jail."
Malcolm X, Autobiography.
Marquez, One Hundred Years of Solitude.
Rich, Of Woman Born.

Brief Bibliography:

Barnet, Richard J. and Ronald Muller. Global Reach. New York: Simon and Schuster, 1974.

Brown, N.O. Life Against Death.
Love's Body.

Critchfield, Richard. The Golden Bowl Be Broken. New edition,1988.

Gorbachev, Mikhail S. "Nuclear Disarmament by the Year 2000"

Harrison, Paul. The Greening of Africa: Breaking Through in the Battle for Land and Food. 1987.

Hawking, Stephen W. A Brief History of Time. New York: Bantam Books, 1988.

Herring, George. America's Longest War: The U.S. and Vietnam, 1950-1975. 1979.
Morrison, Toni. Song of Solomon,
Beloved.

Schell, J. The Fate of the Earth.

Spengler, Oswald. The Decline of the West. New York: Knopf, 1980.

Walker, Alice. The Color Purple.

Wright, Richard. Native Son. New York: Grosset & Dunlap, 1948.

WORLD CIVILIZATION I
COURSE OUTLINE
(Post-Hole Model)

PREPARED BY:

Anthony Snyder
Kevin Reilly
Carol Miller

COURSE DESCRIPTION

The objective of this proposed course is to introduce the community college student to pre-modern world history. Within a broad chronological framework, this syllabus attempts to highlight major developments, characteristics, institutions and values of civilizations from around the world. Although there tends to be a particular focus for each topic, instructors should take the opportunity to extend the comparative analysis suggested here to even different cultures as their interests dictate.

An attempt has been made to provide examples of many different aspects of human culture: political, social, economic, religious/philosophical, cultural and artistic. It is important to see the past in light of its own inherent value orientation but also comparisons should frequently be made with modern circumstances in order to encourage respect for cultural differences and the fact that change is of the essence in human societies.

Any bibliography, such as the ones appended to each topic, is by nature tentative; the instructor is encouraged to explore the bibliographies in the various books mentioned as well as more contemporary works.

Prepared under the auspices of the
COMMITTEE ON THE INTRODUCTORY COURSE IN HISTORY
1990-1991

WORLD CIVILIZATION I
General Outline

WEEK

1. Pre-History through the Paleolithic Era
   Post-Hole: Evolutionary Changes and Language

2. The Neolithic Revolution and Civilization
   Post-Hole: The Agricultural Revolution

3. Cities and Early Empires
   Post-Hole: The Epic of Gilgamesh

4. Development of Written Languages
   Post-Hole: Indo-European Languages/ Chinese Written Language

5. Early Religions
   Post-Hole: Religion in India and China

6. Religion in Ancient Civilizations
   Post-Hole: Hinduism/Buddhism--Judaism/ Christianity

7. Cities and City-States
   Post-Hole: Greek City-States (Athens)

8. Religion and Gender
   Post-Hole: Success of Christianity in Europe and Buddhism in China

9. Empires and War
   Post-Hole: Decline of Rome and the Han

10. Spread of Islam/Unification of East and West
    Post-Hole: Aachen and Baghdad

11. Governments and State Development
    Post-Hole: European and Japanese Feudalism vs. Chinese Scholar Bureaucracy

12. Social Institutions
    Post-Hole: Individual and Family in China, India and Europe

13. Trade and International Connections
    Post-Hole: Sudanic Kingdoms of Africa

14. Technology and Ecology
    Post-Hole: The Black Death

15. Artistic and Cultural Traditions
    Post-Hole: Chinese and European Art

WORLD CIVILIZATION I: STUDENT READINGS

WEEK	REILLY:WEST & WORLD	REILLY:READINGS
1.	Chapter 1	1. Turnbull, Eliade
2.	Chapter 2	1. Heiser, Boulding
3.	Chapter 3	2. all; and the Epic of Gilgamesh in its entirety
4.	none	3. Li
5.	Chapter 4	3. Watson, the Vedas
6.	Chapter 5	6. the Bible 7. all; and Hesse, Siddhartha in its entirety
7.	Chapter 6	4. Thucydides, Plato
8.	Chapter 7	5. Pomeroy 6. Brandon 9. all
9.	Chapter 8	5. Appian, Finley
10.	Chapter 9 (235-48)	11. The Koran 15. Saunders 13. Strayer
11.	Chapter 9 (249-54)	8. Analects, Mencius 10. Miyazaki 13. Magna Carta
12.	Chapter 10	7. Isidasi 8. Ko Hung 10. Ssu-ma Kuang 13. Abelard and Heloise
13.	Chapter 11 and in Readings: 14. McNeill, Marco Polo	16. Al Omari, Ibn Battuta, African Law
14.	Chapter 12	none; Film: The Seventh Seal
15.	Readings: 16. African Art	none; slide presentation

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TOPIC 1: PRE-HISTORY THROUGH THE PALEOLITHIC ERA

POST-HOLE: Evolutionary Changes and Language

Objectives:

1. To explore the evolutionary development of man.
2. To examine the connection between the development of language, among other tools, in the emergence of homo sapiens sapiens.

Secondary sources:

Leakey, Richard E., The Making of Mankind, Dutton, New York, 1981
Diamond, Jared, "The Great Leap Forward," Discovery, May, 1989

TOPIC 2: THE NEOLITHIC REVOLUTION AND CIVILIZATION

POST-HOLE: The Agricultural Revolution

Objectives:

1. To examine the possible causes of the development and acceptance of farming and pastoralism as new technologies and lifestyles.
2. To understand the various ways that these new approaches to production changed the nature of the social structure, the way people related to nature, and the concepts of religious and spiritual values.
3. To relate these changes to the modern idea of progress.
4. To examine how in some circumstances farming societies gave rise to cities and civilization; and why this was not the case among pastoralists and many neolithic farming societies.
5. To compare the advantages and disadvantages of civilization compared with paleolithic and neolithic lifestyles.

Primary Sources:

The Bible, Genesis, Chapters 3, 4, 5, 6.

Secondary Sources:

Whitehouse, Ruth and John Witkins, The Making of Civilization: History Discovered through Archaelogy, Knopf, New York, 1986

Kramer, Samuel N., The Sumerians, Their History, Culture and Character, Chicago, 1964

McNeill, William, "The Uses of Plants and Animals in Agriculture," in A History of the Human Community, 2nd. ed., Prentice-Hall, 1987

Stavrianos, L.S., "Civilization: Curse or Blessing?," in A Global History, 4th ed., Prentice-Hall, 1988

TOPIC 3: CITIES AND EARLY EMPIRES

POST-HOLE: The Epic of Gilgamesh

Objectives:

1. To understand how the epic portrays the nature of life in an early civilization.
2. To examine the contrast between urban life and pastoralism: the nomad-sedentary conflict.
3. To study the nature of kingship in an early civilization and its relationship to the divine.

Primary Sources:

The Epic of Gilgamesh, tr. by N.K. Sandars,
Penguin Classics, London, 1972

TOPIC 4. DEVELOPMENT OF WRITTEN LANGUAGES

POST-HOLE: Indo-European Languages/Chinese Written Language

Objectives:

1. To trace the development of the earliest forms of written languages: cuneiform, hieroglyphic, alphabetic, ideographic, etc.
2. To outline the possible origins and spread of the Indo-European group of languages.
3. To examine the nature and structure of the Chinese written language and the long-term effects it has had on Chinese culture and history.

Secondary Sources:

Renfrew, Colin, "The Origins of the Indo-European Languages," in *Scientific American*, October, 1989

Creel, H.G., *The Birth of China*, Ungar, New York, 1937

Watts, Alan, *Tao: The Watercourse Way*, Pantheon, New York, 1975

Glahn, E., "Signs and Meanings: Chinese Writing Through Four Millenia," in *Half The World*, ed. by Arnold Toynbee, Holt, Rinehart and Winston, New York, 1973

TOPIC 5: EARLY RELIGIONS

POST-HOLE: Religion in India and China

Objectives:

1. To outline the major early religious traditions: animistic, polytheistic, monotheistic, pantheistic.
2. To compare the religious traditions of India and China in the early period.
3. To understand the "worldwide" religious "revolt" of the mid-first millenium B.C.
4. To examine the essence of Upanishadic thought in India.
5. To explore the nature of Confucian principles and their historic context.

Primary Sources:

The Upanishads, various editions
The Rig Veda, various editions
Confucius, The Analects, various editions

Secondary Sources:

Zimmer, Heinrich, Philosophies of India, Bollingen/Princeton, 1951
Noss, John B., Man's Religions, Macmillan, New York, various editions
Creel, Herrlee G., Chinese Thought, Univ. of Chicago Press, 1953
Do-Dinh, Pierre, Confucius and Chinese Humanism, Funk and Wagnalls, New York, 1969

TOPIC 6: RELIGION IN ANCIENT CIVILIZATIONS

POST-HOLE: Hinduism/Buddhism; Judaism/Christianity

Objectives:

1. To explore the full development of Hindu thought, especially as seen in the Bhagavad Gita and the bhakti movement.
2. To examine the emergence of Buddhism and its similarities to and differences from Hinduism.
3. To trace the development of the ethical monotheistic tradition among the Hebrews.
4. To understand the emergence of Christianity out of Judaism with special focus on the key role of St. Paul.
6. To compare and contrast the Middle Eastern and Indian religious traditions.

Primary Sources:

The Bhagavad Gita, tr. by Eknath Easwaran, Nilgiri Press, Petaluma, CA, 1985
Burtt, E.A., ed., The Teachings of the Compassionate Buddha, Mentor, New York, 1955
The Bible, various editions:
St. Paul's letters to the Galatians and to the Romans; The Acts of the Apostles

Secondary Sources:

Radhakrishnan, Sarvepalli, The Hindu View of Life, Macmillan, 1973
Jaspers, Karl, Socrates, Buddha, Confucius, Jesus: The Paradigmatic Individuals, Harcourt, Brace Jovanovich, New York, 1962
Ross, Nancy Wilson, Buddhism: A Way of Life and Thought, Knopf, New York, 1980
Conze, Edward, Buddhism: Its Essence and Development, Harper and Row, New York, 1975
Rahula, Walpola, What the Buddha Taught, Grove Press, New York, 1974
Hesse, Hermann, Siddhartha, Bantam Books, New York, 1951
Swami Prabhavananda, The Sermon on the Mount According to Vedanta, Mentor, New York, 1972
Johnson, Paul, A History of Christianity, Atheneum, New York, 1976

TOPIC 7: CITIES AND CITY-STATES

POST-HOLE: Greek City-States (Athens)

Objectives:

1. To examine the circumstances of the rise of the Greek city-states.
2. To understand what the city-state meant to the Greeks and their identity.
3. To explain what the Greeks meant by "democracy" and "citizenship" and how they compare with the modern definitions.
4. To examine the role of war in the lives of the citizens.
5. To explore the meaning of the statements:
   "That which was responsible for the greatness of the Greek city-states was also responsible for their destruction;"
   and: "Every society is eventually destroyed by an excess of its own first principle."
6. To outline the major contributions of Greece to the values of Western Civilization.
7. To show how the Peloponnesian War ended the "Golden Age" of the city-state.
8. To compare the Greek city-state with the political situation in other ancient societies

Primary Sources:

Thucydides, History of the Peloponnesian War
Plato, The Republic
Aristotle, The Politics

Secondary Sources:

Kitto, H.D.F., The Greeks, Pelican Books, London, 1957
Kagan, Donald, Pericles of Athens and the Birth of Democracy, Free Press/Macmillan, New York, 1990

TOPIC 8: RELIGION AND GENDER

POST-HOLE: The Success of Christianity in Europe and Buddhism in China

Objectives:

1. To explain the success of Christianity in the Later Roman Empire and the early Medieval period.
2. To discuss the fusion of Christianity and paganism.
3. To examine the rise of the Church hierarchy and its power in Medieval Europe.
4. To explain how Buddhism became popular in China.
5. To study how Buddhist ideas were accommodated to and complemented Chinese values.

Primary Sources:

Saint Augustine, Confessions
Saint Jerome, Letter XXII
Sulpicius Severus, et al., The Western Fathers: Being the Lives of Martin of Tours, Ambrose, Augustine, Honoratus of Arles and Germanus of Auxerre, Harper Torchbooks
Buddhism in China, selections from Sources of Chinese Tradition, ed. by de Bary, Columbia Univ. Press; pp. 306-411

Secondary Sources:

Parker, T.M., Christianity and the State in Light of History, A. & C. Black, London, 1955

TOPIC 9: EMPIRES AND WAR

POST-HOLE: Imperial Decline: Rome and the Han

Objectives:

1. To examine the phenomenon of the rise and fall of empires.
2. To explore the circumstances of the fall of the Roman and Han empires.
3. To speculate on the causes of imperial decline in general and Rome and the Han in particular.
4. To explain what came after the Roman empire and the Han dynasty and compare the reasons for the difference.

Secondary Sources:

Kagan, Donald, ed., Decline and Fall of the Roman Empire: Why Did It Collapse?, D.C. Heath, New York, 1962

Meskill, John, ed., The Pattern of Chinese History: Cycles, Development or Stagnation?, D.C. Heath, New York, 1965

TOPIC 10: SPREAD OF ISLAM/UNIFICATION OF EAST & WEST

POST-HOLE: Aachen and Baghdad

Objectives:

1. To examine the circumstances surrounding the appearance of Islam.
2. To study the role of Muhammed in the foundation of Islam.
3. To explain the explosive rise of the Arabs and Islam as a world power.
4. To outline the fusion of cultures under the Arabs.
5. To explore the rise of Medieval culture under the Carolingians in France.
6. To compare the culture of the Abbasids in Baghdad and the Carolingian Renaissance in Aachen.
7. To understand the contributions of Arabic culture to civilization East and West, and its role as an intermediary between them.

Primary Sources:

Einhard, The Life of Charlemagne
The Quran, various editions
al-Khatib, description of a visit by Byzantine ambassadors to Baghdad in 917, in Oleg Grabar, Formation of Islamic Art, New Haven, 1973

Secondary Sources:

Rodinson, Maxime, Muhammad, Pantheon, New York, 1980
Roberts, D.S., Islam: A Concise Introduction, Harper and Row, New York, 1981
Watt, W. Montgomery, Muhammed, Prophet and Statesman, Oxford U. Press, 1961
Hitti, Philip K., Islam, A Way of Life, Gateway/Regnery, Chicago, 1970
Brockelmann, Carl, History of the Islamic Peoples, Capricorn, New York, 1960
Lewis, Bernard, The Arabs in History, Harper and Row, New York, 1966
Boussard, Jacques, The Civilization of Charlemagne, McGraw-Hill, New York, 1968

TOPIC 11: GOVERNMENTS AND STATE DEVELOPMENT

POST-HOLE: European and Japanese Feudalism vs. Chinese Scholar Bureaucracy

Objectives:

1. To understand and compare the factors that gave rise to European and Japanese feudalism.
2. To compare the long-term effects of feudalism on Europe and Japan.
3. To compare the roles and values of the European knight and the Japanese samurai.
4. To trace the factors that gave rise to the scholar-official class in China.
5. To study the nature and long-term effects of the examination system on Chinese politics and culture.
6. To compare the relative merits of the European/Japanese system with that of the Chinese.

Primary Sources:

Wu Ching-tzu, The Scholars, in Imperial China, ed. by Schurmann and Schell, Random House, New York, 1967

Wang An-Shih,"Memorial to the Emperor Jen-tsung," in Sources of Chinese Tradition, ed. Wm. DeBary, Columbia U. Press, 1960

Secondary Sources:

Bloch, Marc, Feudal Society, U. of Chicago Press, 1962

Ganshof, F.L., Feudalism, Harper and Row, New York, 1961

Duus, Peter, Feudalism in Japan, Knopf, New York, 1969

Kracke, E.A., "The Chinese and the Art of Government," in The Legacy of China, ed. by Raymond Dawson, Oxford, 1964

Bodde, Derk and Clarence Morris, Law in Imperial China, Harvard U. Press, 1967, pp. 3-29

Menzel, Johanna, The Chinese Civil Service: Career Open to Talent?, D.C. Heath, New York, 1963

TOPIC 12: SOCIAL INSTITUTIONS

POST-HOLE: Family and Individual in China

Objectives:

1. To examine the hierarchical structure of the "ideal" Chinese family.
2. To describe the importance of filial piety in parent-child relationships.
3. To study the role of the father-son relationship as a Chinese ideal.
4. To explore the ramifications of this family hierarchical system throughout society.
5. To compare the status of the individual in traditional and modern societies.

Secondary Sources:

Hsu, Francis L.K., Under the Ancestor's Shadow: Chinese Culture and Personality, Routledge and Kegan Paul, London, 1949

Freedman, Maurice, "The Family in China, Past and Present," in Modern China, ed. by Albert Feuerwerker, Prentice-Hall, 1964

TOPIC 13: TRADE AND INTERNATIONAL CONNECTIONS

POST-HOLE: Trade and African Cities and Empires

Objectives:

1. To understand how trade, among other factors, played a role in the foundation of the cities of the east coast and the empires of the Sudanic area.
2. To examine the place of trade in the life of the cities and empires and the power of the ruling classes.
3. To trace the role of Africa in global commerce.
4. To outline the growing influence of Islam in Africa.

Primary Sources:

Dunn, Ross E., The Adventures of Ibn Battuta, U. of California Press, 1986

Secondary Sources:

Edwardes, Michael, East-West Passage: The Travel of Ideas, Arts and Inventions between Asia and the Western World, London and New York, 1971

Boahen, A. Adu, "Kingdoms of West Africa," in The Horizon History of Africa, American Heritage/McGraw-Hill, New York, 1971

TOPIC 14: TECHNOLOGY AND ECOLOGY

POST-HOLE: The Black Death

Objectives:

1. To examine the Bubonic Plague as a global phenomenon.
2. To explore how and where the disease spread.
3. To study the reactions of various cultures to the disease.
4. To understand the long-term effects of the disease on various societies.
5. To examine pre-modern attitudes toward disease in general and how it was explained in the value systems of different cultures.

Primary Sources:

Campbell, Anna, The Black Death and Men of Learning, New York, 1931

Secondary Sources:

Temple, Robert, The Genius of China: 3,000 Years of Science, Discovery and Invention, Simon and Schuster, New York, 1986
White, Lynn, Medieval Technology and Social Change, Oxford U. Press, New York, 1966
Buchanan, Fitzgerald and Ronin, China: The Land and the People, Crown, New York, 1981, pp. 429-493
Crombie, A.C., Medieval and Early Modern Science, 2 ed., 2 vols., Doubleday Anchor, New York, 1959
"The Rise of the Dragon," Part I of The Genius That Was China, NOVA, PBS/WGBH, 1990
Sigerist, Henry E., Civilization and Disease, U. of Chicago Press, 1943
McNeill, William, Plagues and People, Anchor Doubleday, New York, 1976
Ziegler, Philip, The Black Death, Harper and Row, New York, 1971
"The Seventh Seal," film by Ingmar Bergman
Bowsky, William, ed., The Black Death: A Turning Point in History?, Holt, Rinehart and Winston, New York, 1971
Glacken, Clarence J., Traces on the Rhodian Shore: Nature and Culture in Western Thought from Ancient Times to the End of the Eighteenth Century, U. of California Press, 1967

TOPIC 15: ARTISTIC TRADITIONS

POST-HOLE: Chinese and European Art

Objectives:

1. To study the values each tradition represents in its art.
2. To note which types of art are emphasized in each culture and why.
3. To explore the roles of the following elements in artistic expression: people, individuals, landscape and nature, human artifacts.

Secondary Sources:

Mai-mai Sze, The Way of Chinese Painting: Its Ideas and Techniques, Random House, New York, 1959

Huyghe, Rene, Art and the Spirit of Man, Abrams, New York, 1962

WORLD CIVILIZATION II
COURSE OUTLINE
(Post-Hole Model)

PREPARED BY:

Anthony Snyder
Kevin Reilly
Carol Miller

COURSE DESCRIPTION

The objective of this proposed course is to introduce the community college student to the modern era in world history. Within a broad chronological framework, this syllabus attempts to highlight major developments, characteristics, institutions and values associated with modernization. The general themes are modernization as it first appeared in Europe, Europe's expansion, the internal developments of various civilizations around the world and their reaction and adjustment to the economic, political and cultural forces unleashed by modernization in the West.

Each topic in this course has a particular focus which highlights manifestations of the above themes, but instructors are encouraged to develop different examples as their interests dictate. An attempt has been made to provide insight into various aspects of culture: political, economic, scientific/technological, religious/philosophical, social and cultural.

Any bibliography, such as the ones appended to each topic, is by nature tentative; the instructor is encouraged to explore the bibliographies in the various books mentioned as well as more recently published works.

Prepared under the auspices of the
COMMITTEE ON THE INTRODUCTORY COURSE IN HISTORY
1990-1991

WORLD CIVILIZATION II
General Outline

WEEK

1. The World in 1500/Changes in Europe: Ren-Ref
   Post-Hole: Printing

2. Exploration/New Peoples and Foods/Population
   Post-Hole: American Crops & Population Gr.

3. European Scientific Revolution/Enlightenment
   Post-Hole: Concept of Enlightenment

4. Atlantic Civilization/Slavery
   Post-Hole: Jefferson and Equiano

5. Political Revolution/Nationalism/Liberalism
   Post-Hole: French Revolution

6. Industrial Revolution/Socialism
   Post-Hole: Marxism

7. Pre-Modern Asia/China and India
   Post-Hole: K'ang-hsi

8. China and the West
   Post-Hole: The Opium Wars

9. European Imperialism: India and Africa
   Post-Hole: The New Imperialism

10. Japan and the West: Modernization and Westernization
    Post-Hole: Fukuzawa Yukichi

11. World Wars I and II
    Post-Hole: Treaty of Versailles

12. Global Politics I: Anti-Imperialism
    Post-Hole: Gandhi

13. Global Politics II: Cold War and Decolonization
    Post-Hole: Vietnam and Failed Imperialism

14. Global Economics I: Neocolonialism
    Post-Hole: Africa and Latin America

15. Global Economics II: Interdependence
    Post-Hole: Multinational Corporations (Oil)

TOPIC 1: THE WORLD IN 1500/CHANGES IN EUROPE

POST-HOLE: Printing

Objectives:

1. To survey the nature of the reproduction of the written word in Europe and other societies before the 15th century.
2. To compare the presence and impact of written communication in China and Europe.
3. To outline the nature of Gutenberg's new printing technology.
4. To explore how printing was first used in Europe.
5. To examine the impact of printing on the Renaissance and the Reformation.
6. To speculate on the long-term impact of printing on Western culture and compare this with the situation in China.

Secondary Sources:

Koenigsberger, H.G. and George L. Mosse, *Europe in the Sixteenth Century*, Holt, Rinehart and Winston, New York, 1968

Gilmore, Myron P., *The World of Humanism, 1453-1516*, Harper and Row, New York, 1962

WORLD CIVILIZATION II: STUDENT READINGS

WEEK	REILLY:WEST & WORLD	REILLY: READINGS
1.	Pages 3-7	4. Schaffer
2.	none	2. Crosby
3.	Chapter 1	4. Baumer 5. Hume, Kant
4.	Chapters 2, 7	2. Equiano 5. Decl.of Indep, Bill of Rights
5.	Chapter 3 (89-99) Chapter 8 (231-39)	5. French Declar, Babeuf
6.	Chapters 4, 6 (163-82)	(W&W:pp.182-190) 6. all 8. Marx & Engels
7.	Pages 11-15	J.Spence:Emperor of China in its entirety
8.	Chapter 8 (227-230)	7. Lin/Victoria
9.	Chapter 8 (241-258)	7. Gallagher/Robinson, Nehru 8. Wolf 9. Headrick, Stavrianos
10.	Chapter 9	7. Fukuzawa; or his Autobiography in its entirety
11.	Pages 291-99; Chapter 11	11. Panikkar, Wilson 12. Fest,Holocaust
12.	Chapter 10	14. Nehru
13.	Pages 355-367; Chapter 13	13. Halle 14. Ho Chi Minh
14.	None	15. Soyinka, Stavrianos;and Achebe, Things Fall Apart in its entirety 16. Selzer
15.	Chapter 12	None

TOPIC 2: EXPLORATION/AGRICULTURAL,DIETARY AND POPULATION REVOLUTIONS

POST-HOLE: American Crops and Population Growth

Objectives:

1. To survey the nature and goals of European exploration to other parts of the world.
2. To examine the new food crops that were introduced in various regions of the world.
3. To explore the impact of these new crops on the societies where they were introduced.
4. To understand the factors which led to a secular change in world population growth in the 17th century.

Secondary Sources:

Ping-ti Ho, "The Introduction of American Food Plants into China," in American Anthropologist Vol.57, 2 i, April 1955

Tannahill, Reay, Food in History, Stein and Day, New York, 1973

Braudel, Fernand, Capitalism and Civilization, Vol. 3,

McKeown, T., The Modern Rise of Population, Academic Press, New York, 1976

TOPIC 3: EUROPEAN SCIENTIFIC REVOLUTION AND ENLIGHTENMENT

POST-HOLE: The Enlightenment

Objectives:

1. To examine the impact of the Scientific Revolution on European values and beliefs.
2. To outline the role of the "philosophes" as an intellectual class.
3. To explore the basic ideas and values of the "philosophes" and how they differed from the preceding period.
4. To understand the "modern" nature of enlightenment thought and its legacy.
5. To compare the European concept of "enlightenment" and how it differed from the Asian view.

Primary Sources:

Cotes, Roger, "Preface to Sir Isaac Newton's Principia," in Newton, The Mathematical Principles of Natural Philosophy, 2 ed., B. Motte, London, 1729

Bacon,Francis, Novum Organum, in Works, Longman, London, 1857-1862

Locke, John, An Essay Concerning Human Understanding, in The English Philosophers from Bacon to Mill, ed. by E.A. Burtt, The Modern Library, New York, 1939

Chalotais, Louis-Rene de la, Essay on National Education, in French Liberalism and Education in the Eighteenth Century, by F. de la Fontainerie, McGraw-Hill, New York, 1932

Hume, David, "On Miracles," Section X of An Enquiry Concerning Human Understanding, in E.A. Burtt, ed., (see Locke, above)

Paine, Thomas, The Age of Reason, Part I, ed. Alburey Castell, Macmillan/Library of Liberal Arts, 2 ed., New York, 1989

Secondary Sources:

Ferris, Timothy, Coming of Age in the Milky Way, Anchor/Doubleday, New York, 1988

Randall, John Herman, The Making of the Modern Mind, Columbia U. Press, 1976

Becker, Carl L., The Heavenly City of the Eighteenth Century Philosophers, Yale U. Press, New Haven, 1960

Coates, Willson H., Hayden V. White and Salwyn Schapiro, The Emergence of Liberal Humanism: An Intellectual History of Western Europe, Vol. I, McGraw-Hill, New York, 1966

TOPIC 4: ATLANTIC CIVILIZATION/SLAVERY

POST-HOLE: Jefferson and Equiano

Objectives:

1. To identify those forces and factors which gave rise to an "Atlantic Civilization."
2. The delineate the political, economic and cultural aspects of this civilization.
3. To explore the interconnections between North and South America, Europe and Africa that bound these regions together.
4. To examine Thomas Jefferson as a example of a "citizen" of "Atlantic Civilization."
5. To study the role of the slave trade and the views of Equiano.

Primary Sources:

The Interesting Narrative of Olaudah Equiano, or Gustavus Vasa, the African, reprinted in Africa Remembered, ed. Philip Curtin, U. of Wisconsin Press, Madison, 1967

Thomas Jefferson on Democracy, ed. by Saul K. Padover, Mentor Books, New York, 1946+

Secondary Sources:

Curtin, Philip, The Atlantic Slave Trade: A Census, U. of Wisconsin Press, 1969

Rawley, J.A., The Transatlantic Slave Trade, 1981

TOPIC 5: POLITICAL REVOLUTIONS/NATIONALISM/LIBERALISM

POST-HOLE: French Revolution

Objectives:

1. To understand the factors which gave rise to political revolutions in America and Europe.
2. To explore the nature of the French Revolution in its various phases: moderate, radical and conservative.
3. To compare the American and French Revolutions
(4. To compare the North and South American revolutions and their respective legacies.
5. To discuss and analyze the consequences of the French Revolution for the rest of Europe.
6. To understand why "revolution" as an idea became popular in Europe.

Primary Sources:

Burke, Edmund, Reflections on the Revolution in France, various editions
The American Declaration of Independence
The French Declaration of the Rights of Man and Citizen

Secondary Sources:

Palmer, R.R., The Age of Democratic Revolution, A Political History of Europe and America, 1760-1800, 2 vols., Princeton U. Press,1959-64
Hampson, Norman, A Social History of the French Revolution, U. of Toronto Press, 1963
Cobban, Alfred, Aspects of the French Revolution, Paladin, London, 1971
Brinton, Crane, The Anatomy of Revolution, Vintage/Random House, 1965
Schama, Simon, Citizens

TOPIC 6: INDUSTRIAL REVOLUTION/SOCIALISM

POST-HOLE: Marxism

Objectives:

1. To understand how the industrial revolution gave rise to a socialist reaction.
2. To trace the background of Marx's version of socialism.
3. To explore the basic ideas of his theory of history.
4. To understand what Marx meant by "economic determinism."
5. To explain Marx's critique of capitalism.
6. To see Marx as a child of the Enlightenment.
7. To examine Marx's long-term influence in Europe and the world.

Primary Sources:

Marx, Karl and Friedrich Engels, The Communist Manifesto, various editions

Engels, Friedrich, Socialism: Utopian and Scientific, in Socialist Thought: A Documentary History, ed. by Albert Fried and Ronald Sanders, Doubleday Anchor, New York, 1964

Secondary Sources:

Heilbroner, Robert L., The Worldly Philosophers, 3 ed., Simon and Schuster, New York, 1967

TOPIC 7: PRE-MODERN ASIA: CHINA AND INDIA

POST-HOLE: K'ang-hsi

Objectives:

1. To outline the major features of China in the 18th century.
2. To examine K'ang-hsi's view of his position as celestial emperor.
3. To understand how K'ang-hsi ruled China.
4. To explore his relationships with other parties in the empire: eunuchs, scholar-officials, landed gentry, common people, rebels, foreigners.

Primary Sources:

Spence, Jonathan, Emperor of China: Self-Portrait of K'ang'hsi, Vintage/Random House, New York, 1975

TOPIC 8: CHINA AND THE WEST

POST-HOLE: The Opium Wars

Objectives:

1. To compare the Chinese and Western views of diplomacy and trade.
2. To examine the Chinese and Western views of each other and how these views changed in the 19th century.
3. To study the clash between a traditional society and a more technologically advanced one.
4. To understand why China failed to respond effectively to the West.
5. To understand the consequences of the wars for China and the West over the long term.

Primary Sources:

Schurmann, Franz and Orville Schell eds., The China Reader: Imperial China, Random House, New York, 1967. (Selections by Ch'ien'lung, Quesnay, a censor, Meadows, Wolseley, Commissioner Lin, and Wei Yuan)

Secondary Sources:

Fay, Peter Ward, The Opium War, 1840-1842, Norton, New York, 1975

Hibbert, Christopher, The Dragon Wakes: China and the West, 1793-1911, Longman, London, 1970

Chesneaux, Jean, Marianne Bastid and Marie-Claire Bergere, China: From the Opium Wars to the 1911 Revolution, Pantheon, New York, 1976

Fairbank, John King, The Great Chinese Revolution, 1800-1985, Harper and Row, New York, 1986

Wakeman, Frederic, The Fall of Imperial China, Free Press/Macmillan, New York, 1975

Barr, Pat, Foreign Devils: Westerners in the Far East--the 16th Century to the Present Day, Penguin, 1970

Spence, Jonathan, To Change China: Western Advisors in China, 1620-1920, Little, Brown, Boston, 1969

TOPIC 9: EUROPEAN IMPERIALISM:INDIA AND AFRICA

POST-HOLE: The New Imperialism

Objectives:

1. To examine the forces which gave rise to the new surge of European expansion abroad in the 19th century.
2. To outline the justifications Europeans gave for this.
3. To compare the New Imperialism with the earlier era of expansion in the 16th century.
4. To study the effects of the New Imperialism on the "recipient" countries.
5. To examine the reactions of various societies to the intrusion of the West.
6. To compare the reasons for the success or failure of non-Europeans to defend themselves.

Primary Sources:

Rudyard Kipling, The White Man's Burden (1899)

Secondary Sources:

Kiernan, V.G., The Lords of Human Kind: European Attitudes to the Outside World in the Imperial Age, Pelican Books, London, 1972

Headrick, Daniel R., The Tools of Empire: Technology and European Imperialism in the Nineteenth Century, Oxford U. Press, New York, 1981

Wright, Harrison M., ed., The "New Imperialism:" Analysis of Late Nineteenth-Century Expansion, D.C. Heath, New York, 1961

Stokes, Eric, "Traditional Resistance Movements and Afro-Asian Nationalism: The Context of the 1857 Mutiny Rebellion in India," Past and Present, Issue 48, 1970

Stokes, Eric, "The First Century of British Colonial Rule in India: Social Revolution or Social Stagnation," Past and Present, Issue 58, 1973

Hibbert, Christopher, The Great Mutiny: India 1857, Penguin Books, London, 1978

Achebe, Chinua, Things Fall Apart, Fawcett Crest, 1959

The Horizon History of Africa, ed. by Alvin M. Josephy, American Heritage/Mc Graw-Hill, New York, 1971 (Chapters 8-12)

Fieldhouse, D.K., Economics and Empire, 1830-1914, Cornell U. Press, Ithaca, 1973

TOPIC 10: JAPAN AND THE WEST: MODERNIZATION AND WESTERNIZATION

POST-HOLE: Fukuzawa Yukichi

Objectives:

1. To discover what Japan was like before the arrival of the Americans in the 1850's.
2. To examine, through Fukuzawa's eyes, what America was like in 1860.
3. To explore the appeal of Western ideas and technology to Fukuzawa.
4. To trace the role of Fukuzawa in the modernization of Japan.
5. To examine the reaction of the Japanese to the importation of the many forms of Western culture.

Primary Sources:

Fukuzawa Fukichi, Autobiography, Tokyo, 1960

Secondary Sources:

Sansom, G.B., The Western World and Japan, Knopf, New York, 1973
Duus, Peter, The Rise of Modern Japan, Houghton Mifflin, Boston, 1976
Storry, Richard, A History of Modern Japan, Penguin Books, London, 1982
Baumer, Franklin LeVan, Modern European Thought, Macmillan, New York, 1977 (Chapters 4 and 5)
Stromberg, Roland, An Intellectual History of Modern Europe, Appleton, Century Crofts, 1966 (Chapter 11)
"The Challenge of Japan," Part III of The Genius That Was China, NOVA, PBS/WGBH, 1990

TOPIC 11: WORLD WARS I AND II

POST-HOLE: Treaty of Versailles and the Middle East

Objectives:

1. To understand the background and causes of the two World wars in their European context.
2. To examine how Europe's imperial entanglements turned European conflicts into global ones.
3. To study the context and motivations behind the great powers in drawing up the Treaty of Versailles.
4. To outline the various criticisms of the treaty in the European scene.
5. To explore the interests of Europeans in the Middle East before World War I and how the war altered or allowed them to fulfill their goals.
6. To examine the legacy of the treaty in the Middle East and how it bequeathed a series of timebombs to the future.

Secondary Sources:

Fromkin, David, A Peace to End All Peace: The Fall of the Ottoman Empire and the Creation of the Modern Middle East, Avon, New York, 1989

Klingaman, William K., 1919: The Year Our World Began

Terraine, John, White Heat: The New Warfare, 1914-1918, Sidgwick and Jackson, London, 1982

he Arming of the Earth," PBS, 1984

TOPIC 12: GLOBAL POLITICS I: ANTI-IMPERIALISM

POST-HOLE: Gandhi

Objectives:

1. To survey the background of anti-imperial sentiment and action in India before the Amritsar Massacre of 1919.
2. To examine the role of Gandhi in transforming the Indian National Congress.
3. To understand Gandhi's strategies for achieving independence from the British.
4. To explore the nature of satyagraha and its effectiveness in achieving swaraj.
5. To speculate on the application of satyagraha in other circumstances (such as Nazi Germany).

Primary Sources:

Gandhi, M.K., An Autobiography, Or The Story of My Experiments with Truth, Navajivan Publishing House, Ahmedabad, 1959

Fischer, Louis, ed., The Essential Gandhi: An Anthology, Vintage/Random House, New York, 1962

Nehru, Jawaharlal, The Discovery of India, Doubleday Anchor, New York, 1960

Secondary Sources:

Fischer, Louis, The Life of Mahatma Gandhi, Collier/Macmillan, New York, 1950

Erikson, Erik H., Gandhi's Truth: On the Origins of Militant Nonviolence, Norton, New York, 1969

Collins, Larry and Dominique Lapierre, Freedom at Midnight

Durant, Will, The Case For India, Simon and Schuster, New York, 1930

TOPIC 13: GLOBAL POLITICS II: COLD WAR AND DECOLONIALIZATION

POST-HOLE: Vietnam and Failed Imperialism

Objectives:

1. To survey the attempts by European powers to restore their imperial possessions after World War II.
2. To examine the case of Indo-China after the war and the growth of nationalism among its people.
3. To understand why the French failed to reimpose their dominion in the area.
4. To study how America's role as leader of the Western alliance in the Cold War enticed it into Southeast Asia.
5. To explore how the Americans were unable to achieve their objectives in the region.

Primary Sources:

Ho Chi Minh, Declaration if Independence of the Republic of Vietnam, 1945, in Conflict in Indo-China and International Repercussions, A Documentary History, ed. by A.B. Cole, Cornell U. Press, 1956

Secondary Sources:

Fitzgerald, Frances, The Fire in the Lake: The Vietnamese and the Americans in Vietnam, Vintage/Random House, 1973

Karnow, Stanley, The Vietnam War

TOPIC 14: GLOBAL ECONOMICS I: NEOCOLONIALISM

POST-HOLE: Africa and Latin America

Objectives:

1. To understand the concept of neocolonialism in the context of decolonialization after World War II.
2. To examine how the former colonial powers maintained their economic hold over their former colonies.
3. To explore the North-South dichotomy in the context of the Cold War.
4. To examine the mechanisms whereby the North maintains its economic dominance over the Third World.
5. To select at least one country each from Africa and Latin America to illustrate neocolonialism.

Secondary Sources:

Pirages, Dennis, Global Ecopolitics: The New Context for International Relations, Duxbury Press, 1978

TOPIC 15: GLOBAL ECONOMICS II: INTERDEPENDENCE

POST-HOLE: Multinational Corporations--Oil

Objectives:

1. To survey the history of Multinational Corporations.
2. To study the emergence of petroleum as one of the major sources of energy for the industrialized world.
3. To examine the rise of the "Seven Sisters" as a controlling influence in the global oil situation.
4. To explore the rise of OPEC as a cartel to control the price of oil.
5. To examine the political repercussions of the dependence of the world on oil supplies.

Secondary Sources:

Barnet, Richard J. and Ronald Muller, Global Reach: The Power of the Multinational Corporations, Simon and Schuster, New York, 1974

Sampson, Anthony, The Seven Sisters, Bantam Books, New York, 1975

Spero, Joan E., The Politics of International Economic Relations, 3 ed., St. Martin's Press, New York, 1985

Yergin, Daniel, The Prize, 1991

Morse, Edward L., "After the Fall: The Politics of Oil," in Foreign Affairs 64, 1986

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